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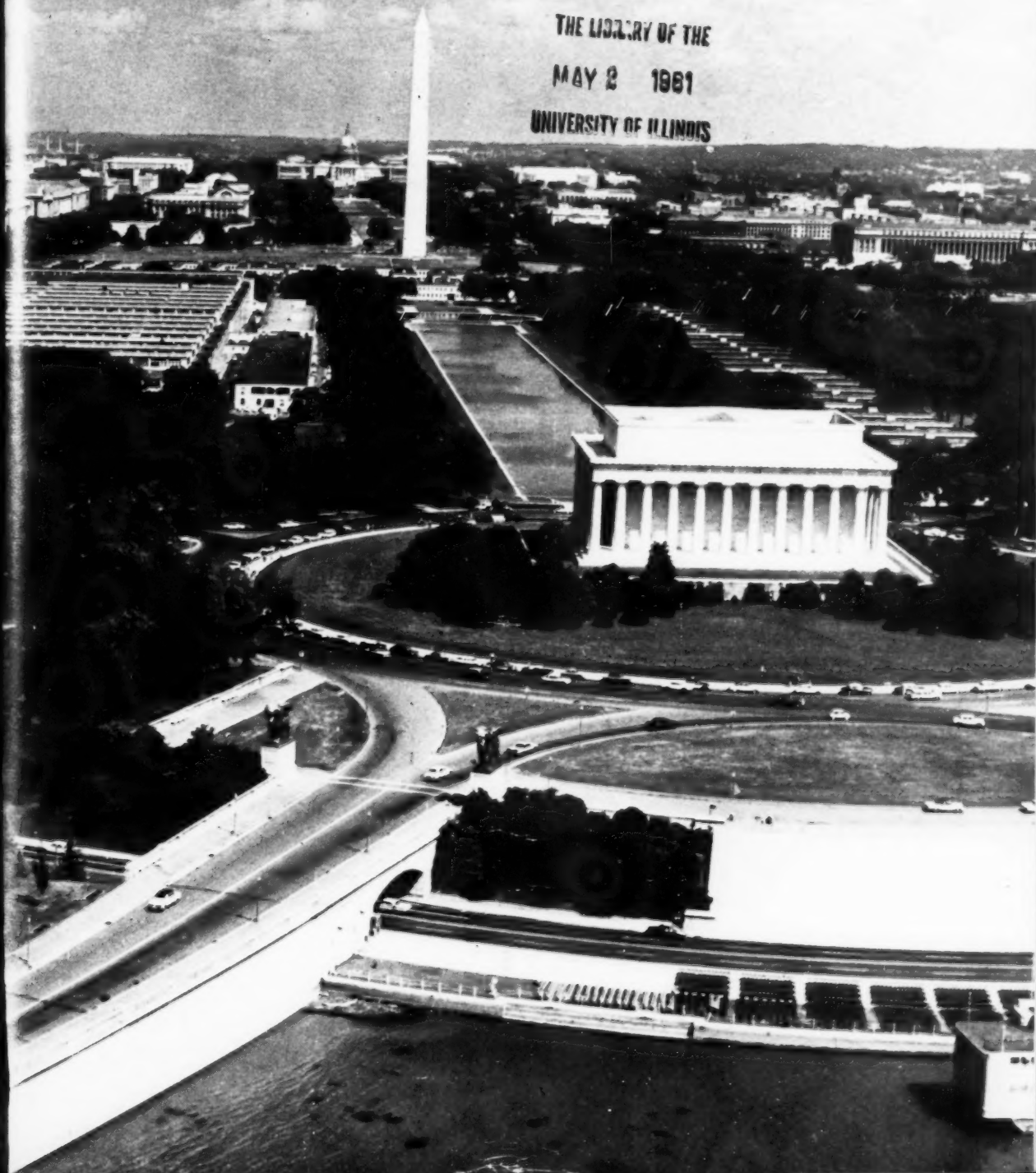
Moody MONTHLY

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For that young precious, merry mite—
Who walks with hand in yours held tight;
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This Month

WE HAVE NO WAY of knowing, of course, how you plan your vacations—whether you build them on a “five-year plan” or use a simple “three-months ahead” system. But we’re sure you’ll find some invaluable material in “A Vacation Visit to Our Nation’s Capital” worth filing away.

THE ANGER OF GOD, like the holiness of God, receives scant attention these days. After all, God’s love is so much more pleasant to talk about. Yet, God’s anger is just as real, and J. Vernon McGee brings it up for frank discussion in “Why Jesus Was Angry.” This message was one of the highlights of Founder’s Week, 1961, at Moody Bible Institute.



1961, at Moody Bible Institute.

GETTING INTO church problems is probably no feat at all; providing a solution calls for a little more acumen. Warren Wiersbe fills the bill nicely when he tackles head-on the problem of how to make church attendants into church participants. See how he does it in “Stop Excommunicating Your Church Members!”

THE IDEA THAT a Christian might spend a truly memorable vacation on a home mission station has not been too widely publicized. For that reason, we trust that Jim Johnson’s informative article, “Vacation On a Home Mission Field!” will find wide acceptance among Christians throughout the nation—and by our readers especially.



THE GOOD NUMBER of pastors’ wives who responded to our editorial in January, suggesting that they write in, will find themselves authors of the follow-up article, “Pastors’ Wives—Called or Drafted?” This is excellent material, and must reading.

THE COVER PICTURE is a panoramic view of Washington, D.C., looking toward the east. The white marble building in the right foreground is Lincoln Memorial, and just beyond, the reflecting pool. “Straight and lofty” stands the Washington Monument. In the distance is the Mall, leading to the foot of Capitol Hill.

Moody Monthly

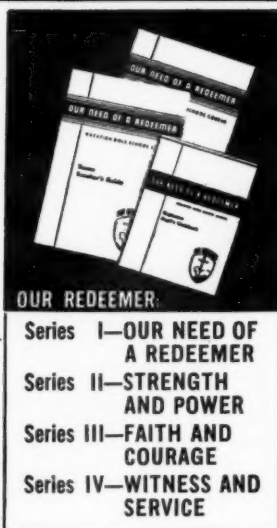
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Volume 61, No. 9

May, 1961

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820 N. La Salle St., Chicago 10, Ill.

C. Nicholson, west coast representative
1350 N. Highland Ave., Los Angeles 28, Calif.

© 1961, by The Moody Bible Institute of Chicago; printed in the U.S.A. second-class postage paid at Mount Morris, Illinois.
Published on the 25th of the month preceding date of issue at Mount Morris, Ill., by the Moody Bible Institute of Chicago. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; evangelical and evangelistic; contending for the faith delivered once for all to the saints. Address: Moody Monthly, 820 North La Salle Street, Chicago 10, Ill.

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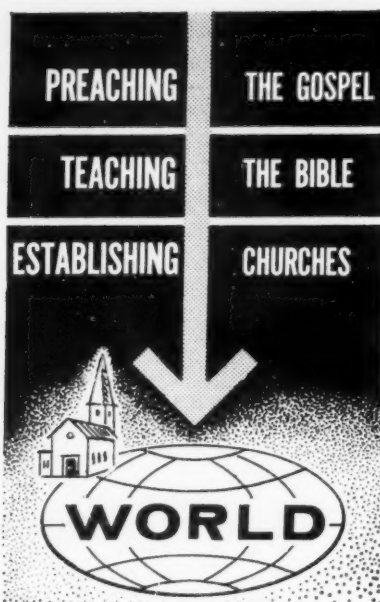
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LETTERS

TO THE EDITOR

Call to Prayer

We are at a very important stage of the preparations for the Tokyo Christian Crusade beginning May 6... [and noting] some stiffening opposition on the part of Leftist organizations here. There is a sense in which the Japanese church, such a tiny handful against the background of this essentially non-Christian culture, is placing its entire future on the success of this crusade. A century of missionary endeavor is on the line also in a very real sense.

I do not hesitate to ask for the attention that the Tokyo Crusade can possibly get, especially now, while there is still time to pray.—Larry Ward, World Vision, Inc., Tokyo, Japan.

Wrong Word for Christian Parents

As the mother of a teen-age daughter, I would like to go on record and assure people that the conditions listed in "I'm Just a Stupid Parent" [March] do not exist in all Christian homes. Our Bible still reads "Honor thy father and thy mother which is the first commandment with promise."

Believing that God gave parents good advice in the book of Proverbs on child discipline, we have used it as our guide for many years. How does the young lady in the article measure up to verses like I Corinthians 13:5 and James 1:22? God's standards do not change, how do we dare let ours slip?

Speaking of standards we were shocked to find this article in YOUTH SUPPLEMENT, as if this young lady and her father are the typical Christian father and daughter. Not so.—Mrs. Harold Pernot, Chicago, Ill.

Music for Christians

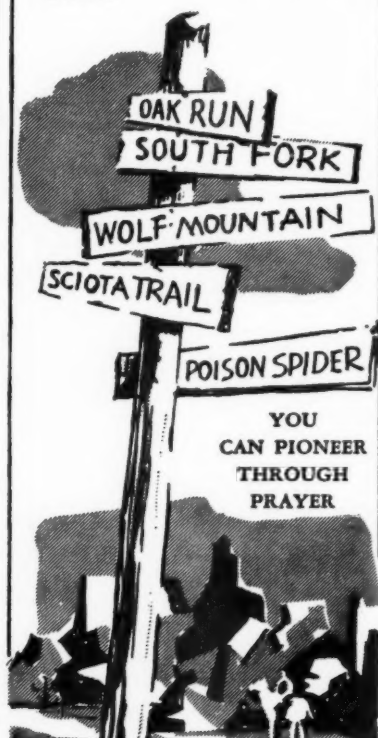
Being a young Christian musician, it was with much interest that I read and reread ["Love That Music" in] YOUTH SUPPLEMENT for March. To me, a sure way of knowing whether popular music is for the Christian to listen to, is to ask ourselves two simple questions: Would Jesus listen to this if He were here with me? Would I want to be listening to this type of music when the rapture occurs? Since Jesus came into my heart, I have had no more desire for the music of the world, as I became a new creature in Christ Jesus.—Charles W. Robinson, Patten College and Seminary, Oakland, Calif.



IS THERE PIONEER BLOOD IN YOUR VEINS?

If you respond to adventure in stories of the frontier days — if you sometimes feel a strange kinship with the men and women who conquered the Old West—then you have pioneer blood in your veins.

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report

The month's WORLDWIDE NEWS in brief

The Church in China • Graham Itinerary • New English Bible Released

CHURCH IN CHINA "BLOODY BUT UNBOWED"

SEPARATE reports from Peiping, Hong Kong and Taipei paint a gruesome yet encouraging picture of present-day developments behind the Bamboo Curtain in Red China.

From Taipei came a report of 171,240 anti-Communist Chinese who have escaped to Taiwan (Formosa) from the China mainland in the past seven years. They included 14,343 anti-Communist prisoners of war of the Korean conflict. Others came to Taiwan through Hong Kong, Macao and other overseas posts, and several thousand fishermen arrived in Taiwan on their fishing junks.

The Far East News Service reports from Hong Kong that "in order to maintain the machinery of a vast police state, Red China continues to barter precious food for firearms—800,000 tons in nine months to Russia . . . Half a million people are suffering from the worst famine in a hundred years . . . In the midst of it all stands the church of the Lord Jesus Christ. Its members, like the masses, are inevitably involved, bruised and buffeted, maligned and ridiculed, bloody but unbowed."

From Peiping come firsthand reports from refugees fleeing from Red China providing ample confirmation that the government is faced with widespread unrest and hunger after disastrous crop failures.

Lending still further credence to the stories of unrest is a Hong Kong report appearing in *U. S. News & World Report*, March 27, 1961:

"China's Communist bosses have suffered a major defeat.

"The rural communes, designed by Mao Tse-tung to turn China into the world's first absolute Communist state, are being downgraded to the point where they are nearly extinct. The village, traditional center of life in rural China, is coming back into its own.

"The communes still exist on paper. But a series of directives issued in recent weeks shows that for all practical purposes the grandiose scheme to mobilize China's millions of peasants into a giant, disciplined labor force is going out of business."

In the midst of such reports, evangelicals everywhere are agreed there is one major weapon Christians must employ more faithfully than ever before: that of intercession in behalf of believers undergoing unimaginable hardships in Red China.

Costa Rica's first evangelical telecast was aired in March in connection with Evangelism-in-Depth, a nation-wide soul-winning effort in which all Bible-believing groups participated.



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GRAHAM ITINERARY

Close on the heels of the three-week Miami Beach crusade in March (average attendance 12,360; average number of decisions 329) evangelist Billy Graham looked forward to May and June meetings in England, Scotland, Wales and Northern Ireland.

On May 23 he will address a ministers' convocation in London; May 24, St. Helen's Ground stadium, Swansea, Wales; May 29-June 17, North of England Crusade, Manchester; June 24, Ibrox stadium, Glasgow, Scotland, and June 26, Windsor Park stadium, Belfast, Northern Ireland.

Minneapolis, meanwhile prepares earnestly for a July 9-16 crusade, preceded by an intensive evangelistic thrust in a four-state area led by associate evangelists Joe Blinco, Grady Wilson, Leighton Ford, Roy Gustafson, Larry Love and David Morken.

Next on the Graham agenda will be the four-week Philadelphia crusade, beginning August 17, which "is taking shape as the greatest undertaking in mass evangelism in American history." Crusade chairman Ross Stover says that pre-registration of counselors may reach 14,000, compared to 9,600 for the present all-time high in Sydney, Australia.

NEW ENGLISH BIBLE HAILED

A first printing of one million copies of *The New English Bible, New Testament*, by British publishers lasted only a few hours after the new translation went on sale in mid-March, necessitating a reprint of almost half a million copies.

The new version represents 13 years' work by 19 British scholars, translating from the original Greek and other primary sources. Early reviews almost unanimously heralded the project.

Meanwhile, the official publishers of material for Queen Elizabeth II, Eyre and Spottiswoode, Ltd., is claiming that their royal patent extends to the printing of *The New English Bible*, but the Oxford and Cambridge University Presses, which issued the volume, reject the claim. The royal printers say that the new translation had been sufficiently accepted by Protestant ecclesiastical authorities for it to be regarded as the Standard or Authorized Version.

EVANGELISM IN NEW ENGLAND

Some 14 months ago, churches in the Merrimac Valley area of Massachusetts began to plan the first united evangelistic effort in that area in more than forty years. Then in February, 32 churches combined in a two-week effort in which New Jersey

evangelist and chalk artist George Sweeting spoke to crowds of seven or eight hundred each night.

Radio and television stations and high schools co-operated. Sunday night sessions saw more than 1,400 attending. One liberal church reported 18 church members converted. The story was repeated over and over in many churches.

As an after-math of the campaign, co-operating churches each launched a fisherman's club, patterned after the very successful personal soul-winning club of the Cicero Bible Church in Cicero, Ill.

NAMES IN THE NEWS

• **BILL BRIGHT**, founder-director of Campus Crusade for Christ, will conduct student ministries throughout Greater Tokyo during the Christian Crusade sponsored by World Vision, Inc., May 6-June 5. Dr. Bob Pierce will address nightly meetings in 10,000-seat Meiji Auditorium.

• **W. LEE TROUP** is the new National Field Director of Christian Service Brigade, according to Joseph B. Bubar, general director.

• **RENE PACHE** of Switzerland, after five years of work, has delivered the manuscript for a new French Bible dictionary to be published soon.

• **JAMES DEFOREST MURCH**, editor and NAE spokesman, told the Senate Education Subcommittee that the Catholic hierarchy has taken an "unwise and un-American" stand in declaring it will oppose federal aid for public schools unless aid is forthcoming for private schools, too.

• **THOMAS BRUCE McDORMAND** of Nova Scotia has been elected president of Eastern Baptist Theological Seminary, Philadelphia, Pa., and Eastern Baptist College, St. Davids, Pa., succeeding Dr. Gilbert L. Guffin, who will return to Howard College, Birmingham, Ala.

• **OSWALD J. SMITH** and Oregon's Governor Mark Hatfield will address the 18th National Fellowship of Conservative Baptists at Portland, Ore., May 25-30.

• **BENJAMIN P. BROWNE**, executive director of Christian publications for the American Baptist Board of Education and Publication, has resigned to become administrator and president-elect of Northern Baptist Theological Seminary in Chicago.

• **BISHOP OTTO DIBELIUS**, 80, has retired as chairman of the council of

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the Evangelical Church in Germany (EKD).

• **LAMBERT HUFFMAN**, owner and president of Higley-Huffman press, and **KEN ANDERSON**, Christian writer and film producer, have joined forces in a unique dual venture, with Anderson assuming the vice presidency of Higley-Huffman Press, and Huffman becoming a partner in Ken Anderson Enterprises, a new organization geared to the production and distribution of specialized audio-visual aids.

• **ALFRED C. SNEAD**, 76, for 35 years foreign secretary of the Christian and Missionary Alliance, died on March 4 in Orlando, Fla.

BILLBOARD

NATIONAL SUNDAY SCHOOL CONVENTION will be held October 11-13 in Cobo Hall, Detroit, Mich.

GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES will hold its 30th annual conference June 18-23 at Winona Lake, Ind.

EVANGELICAL LITERATURE OVERSEAS and Toronto Bible College will sponsor a Missionary Literature Course May 22-27 at the college, featuring Robert Walker, *Christian Life* editor; M. Alloway, R. Watt, T. Young, C. H. Dickinson, E. George, Dennis Clark, Douglas C. Percy, Oswald J. Smith and Harold B. Street.

ANNUAL CONFERENCE OF THE FELLOWSHIP of Christian Testimonies to the Jews is scheduled May 1-4 in Atlantic City, N.J., at the First Presbyterian Church, featuring Dr. Jakob Jocz, Dr. Frederick Berger, Rabbi Greenberg, Dr. Morris Zeidman, Coulson Shepherd and others.

BRIEFS

Sought: by Wheaton (Ill.) College, a construction permit for a non-commercial educational FM broadcasting station to operate from the school's campus.

Adopted: by 300 men attending a retreat of the Twin Cities' Brotherhood of the Evangelical Covenant Church of America, a resolution supporting the House un-American Activities Committee.

Edited: by Walter R. Martin, a new publication called *Religious Research Digest* to be issued quarterly dealing with the specialized fields of non-Christian religions and contemporary theological trends.

Completed: a new translation of the Protestant Bible into Hungarian after 14 years of work by a special commission of the Hungarian Bible Council.

Admitted: to membership in the Western College Association, Biola College, after 12 years of striving for this full accreditation.

Merged: Fuller Theological Seminary, Pasadena, and Winona Lake (Ind.) School of Theology, whereby the latter will become the summer school division of the former.

Urged: A change of name for Southern Baptists, by a group of Baptist ministers in Wausau, Wis., who said that the growth of the denomination in the north could be accelerated by so doing.

Issued: by the Baptist World Alliance, an appeal for homes and jobs for 300 Cuban Baptist refugees.

Reported: total religious giving in 1960 for all faiths an estimated \$4.18 billion, compared with \$3.9 billion the previous year.

FOREIGN

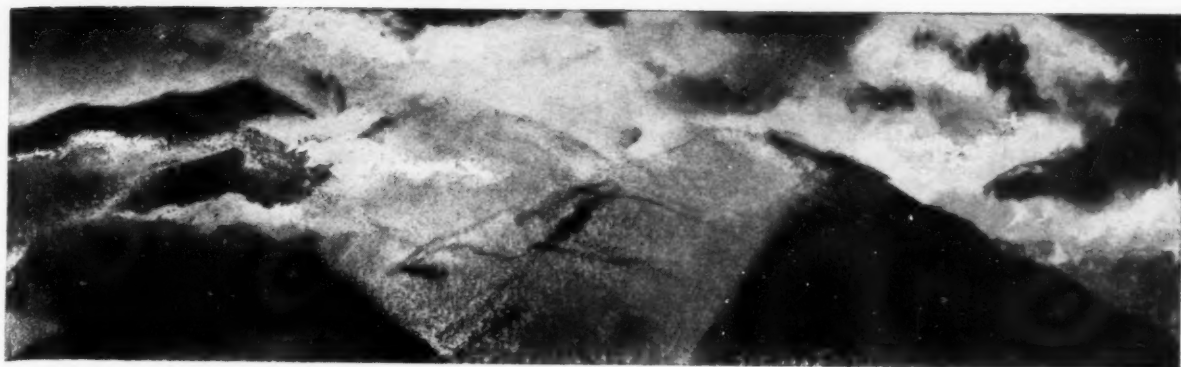
Hamburg, Germany — Another SOS Children's Village, West Germany's fifth since World War II, will be constructed at Harksheide. It will accommodate about 180 Protestant children and their foster mothers who live with the orphaned and neglected children.

Hamburg, Germany — Heads of three Lutheran Churches in Germany have scheduled a meeting to decide on measures facilitating the planned merger of their groups: The Evangelical Lutheran Churches of Schleswig-Holstein (2,500,000 members); Hamburg (700,000 members); and Luebeck, 205,000 members.

QUOTES

CLATE RISLEY, executive secretary, National Sunday School Assn.: "Since NSSA was organized 15 years ago, Sunday school attendance in America has nearly doubled (21 million in 1945; more than 41 million in 1960). This is not saying that NSSA is the only factor. There are several. It is saying that NSSA has been and is one factor in Sunday school growth in America."

BILLY GRAHAM: The Communists will make mincemeat of President Kennedy's Peace Corps and it will be "one of the most miserable flops in history" unless American youths participating "are deeply dedicated to Christianity."



HIGHEST EDUCATIONAL MOTIVATION

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Charles C. Ryrie, Th.D., Ph.D., President Dept. M

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EDITORIALS

A New Missionary Challenge

Possibly nothing in the ambitious program of President Kennedy has so caught the imagination of the American people as the Peace Corps project. According to a *New York Times* dispatch, 200,000 questionnaires are being mailed out to prospective volunteers. The first to receive them will be the 20,000 persons, mainly college students, who have written to their Congressmen, the White House or to the Peace Corps headquarters, indicating their interest in signing up.

The underlying purpose of the Peace Corps is to seed nations throughout the world with Americans who have the know-how and enthusiasm to help these needy people, stimulate friendship with the United States and to carry the ideals of democracy and freedom along with them.

It is remarkable how close this idea comes to Christian ideals and endeavor, which since Carey's time have motivated thousands of Christian young people to go in the name of Christ carrying the good news of salvation to the uttermost part of the earth.

For these Americans there will be pitfalls and dangers they do not yet dream of. There will be delinquents, even outright failures—hundreds of them—without a doubt. But the Communists have done it, are doing it, and there's many a page in their book that we who subscribe to democracy and freedom—western style—could take for our own.

Many Christian leaders are saying that this too is the pattern for successful missions today. A few weeks ago we heard that the Communists are successfully infiltrating the vast University of Buenos Aires—a school numbering about 70,000 students. Many of these young zealots are taking only six hours a semester, less than half the normal load, so as to have more time to touch Latin American young people for Communism. By deliberate indoctrination they were even reaching the professors!

Today the appeal is being made to Christian young people to take their education at a foreign university, not to be a missionary per se, but to be a witness, bringing to bear upon young people of other lands the impact of Christianity.

We understand that the young nations in Africa are crying for leaders with training and education to come and teach their people—an open sesame for any Christian person with training and know-how in almost any field. Their schools are wide open for Christian young people to enter and bring Christ with them. Language in Africa is hardly a barrier. Text books are written either in French or in English.

The Peace Corps seems to have offered a challenge to many dedicated young Americans. Who knows but that this same pattern of infiltration, only with the gospel of Christ, will be to many dedicated young Christians the challenge of the hour?

The Churches and the Church

Ordinarily when we speak in these columns of the church we refer to that great body of believers which is the invisible Church, the Body of Christ. Only now and then do we have occasion to speak of the visible or professing church which of course is quite another thing.

An article in *Fortune* for February speaks of this visible church, its degree of vigor and the problems which beset it.

Writing under the title, "Can Protestantism Hold Its

Own in a Modern America?" Russell Kirk asks this basic question: "Is traditional Protestantism, despite its outward success, beginning to lose its power over the conscience and tone of society?"

On the asset side of the balance sheet, Mr. Kirk points out that Protestantism is outwardly prosperous. About 35 per cent of all Americans belong to Protestant churches (23 per cent to Roman Catholic churches). U.S. Protestant giving for 1961 will probably exceed three billion dollars. Protestant groups support, control or maintain connections with 500 colleges and universities and provide church-related elementary and secondary schooling for 340,000 pupils. Protestant magazines have a total monthly circulation of 15 million and Protestant book publishers release hundreds of new books a year.

On the other hand, in talking with clergy and laymen across the country and making numerous contacts not only with Protestants but also with Catholics and Jews, Mr. Kirk found evidence for concluding that Protestantism—as well as Roman Catholicism and Judaism—"does not deeply affect the lives of American churchgoers."

One observer, Dr. Will Herberg of Drew University, believes that the U.S. "has embraced a religion in general that is 'progressively evacuated of content.' Christianity amounts to little more than a vague spirit of friendliness, a willingness to support churches—provided these churches demand no real sacrifice and preach no exacting doctrines."

In a word, "Americans think that religion is a Good Thing—good at least for the children, and for uplift on Sunday morning."

Evidence that this is true is not hard to find. Mr. Kirk, for example, cites deteriorating national morality, the secularization of public education, the Pelagian viewpoint that shrugs off sin and the need for salvation.

What is the future for such a church? Mr. Kirk notes the ecumenical movement (although he concedes its limitations), a revival of theological interest, an "evangelical revival" which he does not seem to consider of far-reaching import, and a willingness to grapple with social problems, especially "the necessity for religious foundations to social justice." All four he thinks are encouraging signs. But are they? And are they enough?

Ultimately, the future of organized Protestantism depends upon the extent to which it is willing to put aside its own programs and objectives to become a part of the Church which Christ is building. Our Lord said of this church, "the gates of hell shall not prevail against it."

This church will be completed and stand "without spot or wrinkle." But prophecy makes it clear that an apostate church, man-made and man controlled, will face the devastating judgment of God.

Our concern should be to make sure first that we are in truth a part of Christ's building, and then that we know—and do—His will.

What Shall We Do with Guilt?

One of the national news magazines recently reported, under the subject heading of "Medicine," on the spread of anxiety and guilt feelings in modern life. We were interested in this, because both guilt and anxiety are directly involved in Christian living.

We must say that, as a news report, much of the material sounded strange in our ears, for it seemed to be liberally sprinkled with false assumptions and biased

opinions, as well as unwarranted and unsupported conclusions.

As to false assumption, we pick out one representative phrase: "When the age of reason repealed the Fall . . ." This is tantamount to knocking down the whole structure of Christianity with one blow. For if there was no Fall, then there is no sin, no true morality, no salvation, no Saviour, no Bible—and no Christianity.

Having made this bold stroke, the writer or writers of this report go on to conclude that "... man is alone in a meaningless cosmos." Why "cosmos"? Cosmos signifies order, purposeful pattern, meaningful structure. It is the "universe conceived as an orderly and harmonious system" (Webster's *Unabridged*). How can such a word be used in such a context?

Apart from the dialectical argument, however, there are hundreds of millions of people on the earth, Christian and non-Christian, who need only to look about them and see that, however the Fall is defined or interpreted—and we take God's Word for that—man, who has the highest and holiest capabilities, has degraded them by following the dictates of a lower nature. His heart has never caught up with his intellect.

In one of His great "asides," our Lord put His finger on the truth when He said, "If ye then, *being evil* . . ." Here in two words lies the tragedy of the human race.

Of opinions there are many in this report, barricaded by such quasi-documentations as: "Psychiatrists know that . . ." and "Research has shown that . . ." These let us skip by. For an example of a weak or unsupported conclusion, take this phrase: "... talking it out in psychotherapy is generally recognized as the only measure that offers the possibility of a true cure."

Cure? This is only getting the patient to recognize or diagnose his condition. He is just as guilty as before. As for his anxiety, he now only knows why he is anxious. There is no cure involved, no remedy. He needs to know not only what is basically wrong with him, but how he can make it right. This, many Christian psychiatrists are saying, is all that psychotherapy amounts to without God.

The Bible is very plain about showing the guilty, anxious one the cause of his distress. But it also shows him the way out—out of despair into hope, out of sin into purity, out of anxiety into peace, out of bondage into release, out of chaos into order. This kind of cure the non-Christian psychiatrist has no personal experience of. He may view it with dispassion or even cynicism.

It is clear from the report we have read that man apart from God can only point up the wrong and miss the

remedy. This is tragic. For such a man can bring no good news to his patient. The guilt-laden and the anxiety-ridden must go farther than the psychiatrist. He must go to "him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father" (Rev. 1:5, 6).

The Peace of Faith

No words are harder to say than those which our Lord Himself repeated in agony in the Garden of Gethsemane: "Not my will, but thine be done" (Luke 22:42).

Very often a Christian is privileged to say these words from the heart—if he but can! Illness strikes, a loved one suffers, or someone is called home. Then comes the age-old temptation to ask, "Why? Why now? Why to me?"

On the desk before us is a different kind of response to bereavement. The writer is a young man in Africa. Recently his wife was taken to be with the Lord, leaving the husband on the mission field with three daughters, the youngest not yet six.

The letter says in part:

"As I write this truly hard letter to you, my heart is wondrously warm toward Him who has taken my wife to be with Himself for all eternity. The promises and hopes of the Scripture have taken on new meaning during these past three weeks.

"On January 12, she went into our hospital for major surgery. She came through the operation, but about an hour after . . . went into unresponsive shock and the doctors can only assume that at some time she suffered a slight heart attack which caused her death the following day. I should say 'release,' because the look of joy and sweet peace on her face when I first looked was very real."

A few more details follow. Then the writer of the letter adds, "Needless to say, her husband has rededicated his life to God and already hearts have been touched by the Holy Spirit.

"As the African says, *Natina mingi*—'I haven't more to say just now.' Thanks for all your letters of comfort."

We quote this letter not because it is unique, but because it is the kind of response we see again and again from those who have given their lives and futures into the hands of God and who are fully trusting Him.

"Peace I leave with you, my peace I give unto you," our Lord declares in John 14. "Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This is a blessed heritage for every Christian, but many of us have yet to claim it.

Coming Next Month

CHRISTIANS AND HIGHER EDUCATION

Once again graduation time brings in focus dozens of questions about where to go for higher education. Next month Dr. S. A. Witmer, Executive Director of the Accrediting Association of Bible Colleges, suggests answers for Christian parents, pastors and prospective graduates themselves in a uniquely helpful article.

DESTINY'S HOUR IN WAR-TORN LAOS

For weeks now you've seen the name in headlines . . . heard of its vital role in the international picture. But while world leaders wrestle with diplomatic problems, another struggle goes on to bring the gospel to Laos' millions. Missionary Eileen J. Kuhn brings a first-hand report in June. Be sure to see it.

MORE SOLDIERS FROM THE CITADEL

Next month, too, Faith Coxé Bailey tells you the little-known story of two more groups of Christian workers trained at Moody Bible Institute. One is an effective band of Christian laymen. The other is composed of leaders in strategic places in many Christian organizations. Don't miss this special feature.

your whole family will enjoy

A VACATION VISIT TO



IMAGINE that it's vacation planning time at your house—as it may well be. You've thought of several things you can't do, almost as many that you don't want to do and at least one or two of the not-too-different things which have little appeal, but which

you will probably find yourself and your family doing again this season.

Then someone hands you a magazine article like this one with a somewhat surprising suggestion. "Why not visit Washington, D.C.?"

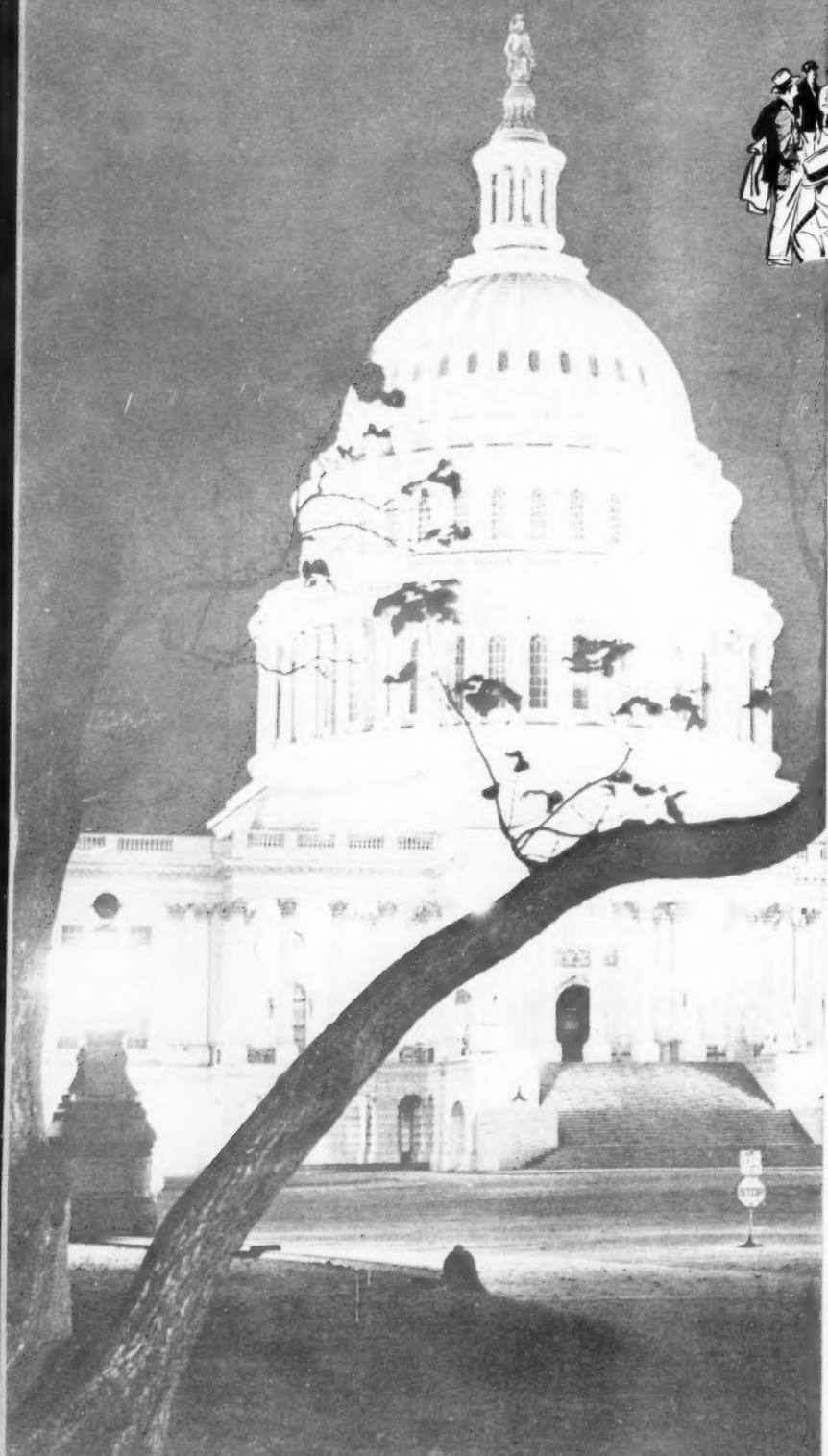
At once you can think of a dozen reasons why you can't. Washington seems too far away. It might cost too much. Or the family might be bored with city sightseeing. Besides, there's nothing to see in Washington but politicians and cocktail parties.

You could let the idea drop right there. Or you could do a little checking.

If you did, you might make some surprising discoveries—unless, of course, you already know more than the average U. S. citizen about this unusual city which, in a sense, belongs to every state but is a part of none.

Spiritually, morally or any other way you look at it, Washington is not much different than the rest of the

The White House. Private quarters of the president and his family are on the upper floors.



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THE NATION'S CAPITAL

country from which it draws much of its cosmopolitan population of 850,000. But it is one of the world's most interesting capitals and one of the most strategic. Once seen and appreciated it will help you understand your country—its past glories, its present problems, its crucial future.

In terms of time, money and distance, a vacation visit to Washington may be more possible than you think. In terms of things to see, of atmosphere and significance, such a visit will yield sights and impressions which should enrich the lives of every member of your family for months and even years to come.

♦ LET'S say you decide to go. You load the family into the car, make the drive in easy stages, stopping over on the way, perhaps, at a Bible conference for rest and inspiration. But in a matter of days you are on one of the main highways leading into Washington.

Almost at once you find yourself recognizing landmarks, linking them with headlines or past impressions. Other members of the family are one jump ahead because your eye is on the road.

"There's Pennsylvania Avenue," Junior announces. That's where they have the inaugural parades!"

"And there's the capitol!" says

Junior's sister. "And look! The Washington Monument!"

During the next few minutes you get your first impressions of one of the most well-planned and beautiful cities in the world. It is a clean city of broad streets; wide, diagonal-running avenues and imposing buildings. Subsequent days of sightseeing will fill in the picture—the White House against the setting of lawn, the stately columned Lincoln Memorial facing the towering Washington Monument across the mirror-like reflecting pool, and eastward at the end of the elm-bordered Mall, the imposing dome of the Capitol itself.

But these are first impressions. As you spend three, five or ten days in the Washington area, you are amazed at the many phases of life in the nation's capital.

On the one hand you are surrounded by reminders that in the Capitol, the Supreme Court chambers, the White House, the embassies and legations, the imposing government buildings on every side, history is being made today. On the other you find fascinating reminders of the past, of men and women and places you first encountered in your history books. These take on a new flesh and blood reality as you stand beside the pew in which President Lincoln used to sit or look down at the aging signatures on the

original Declaration of Independence.

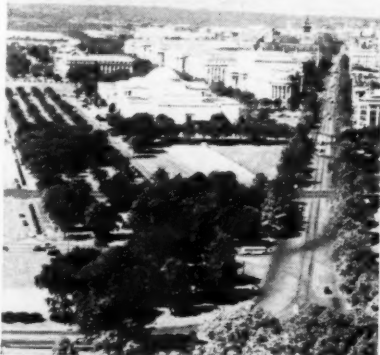
Meanwhile you are surrounded by architecture which is beautiful or seemingly familiar; by famous painting and sculpturing, by museums and collections and libraries as well as by scenes of natural beauty.

♦ WHERE shall you go? What shall you see? That, you discover, is your most difficult problem, especially if your stay is limited to a week or less.

Of course you will want to see the Capitol itself, possibly pay a visit to your senator or congressman for passes to the visitors' galleries in the House or Senate chambers. In it, if time permits, you will want to see Statuary Hall, the old Supreme Court Room, the Prayer Room of which you have probably read and of course the Rotunda. Younger members of your party may want to climb the narrow winding stairway between the inner and outer capitol dome.

If you wish, your stay in Washington can also include a visit to the White House where you will see the famous elliptical Blue Room, the East Room, State Dining Room and other public rooms on the main floor. You may climb—or ride—to the top of the 555-foot Washington Monument for a breathtaking view of the city, stand with other visitors in the impressive Lincoln Memorial, visit the Supreme

This downtown area of clustered government buildings is known as the Federal Triangle.



The Smithsonian Building is constructed in the likeness of a 13th century Norman Castle.



The Corinthian-columned National Archives Building houses historic national documents.



a well-planned week in Washington, D.C., will give you sights and impressions to think and talk about for months to come . . .

Court Building and the Library of Congress. (Special exhibits here include a rare Gutenberg Bible, the first book to be printed with movable type.)

At the National Archives building you may see the original Declaration of Independence, the Constitution of the United States and the Bill of Rights. These historic documents are sealed in bronze cases filled with helium, so constructed that the documents may be lowered into bomb-proof, shockproof enclosures at a moment's notice.

♦ **PERHAPS** by this time some members of your party will be ready for a change of pace. If so, this may be the day to visit the Smithsonian Institution with its 50 million cataloged items ranging from gowns worn by wives of U. S. presidents to airplanes such as Lindbergh's *The Spirit of St. Louis*.

Across the Mall in the Natural History Building you may see the world's largest collection of biological, geological and anthropological material including exhibits of prehistoric monsters. Those with special interests in art and literature may slip off for visits to nationally and internationally known collections in the National, Freer or Corcoran galleries.

For another change, plan on a day in neighboring Virginia. Across the Potomac is the giant Pentagon, headquarters for the U. S. Department of Defense. Not far away is Arlington National Cemetery with the Tomb of the Unknown Soldier. More than a million people annually see the tomb

and witness the change of guard. Custis-Lee Mansion, one-time home of General Robert E. Lee, is also located here.

From Arlington you can continue to Mount Vernon, home of President Washington, essentially as it was in his own day. Portions of the mansion date from about 1743. You may see the Banquet Hall, Music Room, Library and bedroom in which Washington died, as well as the kitchen, service lanes and a museum. Nearby is the tomb where General and Mrs. Washington are buried.

The Capital is also rich in scenes and memorabilia associated with other presidents. One may visit the Old Ford's Theater where Lincoln was shot and the house directly across the street where he died. The room in which the dying president was placed has remained largely untouched. Visitors can also see the front parlor where Mrs. Lincoln sat during the night and the adjoining room where the Secretary of War took testimony concerning the assassination.

♦ **OF** course Washington has much to interest the Christian visitor that is contemporary. The Washington Christian Business Men's Committee meets each week for Wednesday luncheons and conducts a Christian Service Men's Center for the many service men in the area. The National Association of Evangelicals maintains its busy Office of Foreign Affairs in downtown Washington while not far distant are the offices of the fort-

nightly magazine, *Christianity Today*.

Farther out are the headquarters of International Christian Leadership, Inc., which sponsors prayer breakfasts for congressmen and other governmental leaders. Still another organization, International Students, Inc., works from a Washington base in carrying on its nation-wide program for reaching out a friendly hand and a Christian witness to foreign students.

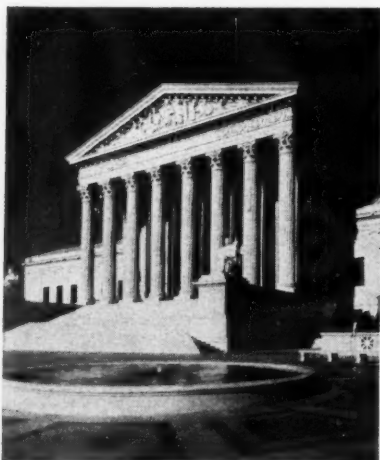
These together with Washington Bible College which is located not far from the heart of the city give the visiting Christian points of contact and a source of information concerning evangelical churches or Christian activities.

Visitors who are so minded may take the opportunity to see the huge Gothic Washington Cathedral (Episcopal), the National Shrine of the Immaculate Conception and the Franciscan Monastery (Roman Catholic). An Islamic Center with a mosque built and maintained by Mohammedan countries with Washington legations is also open to the public for those who want a glimpse of worship as practiced by one of the world's aggressive non-Christian faiths.

♦ **DO** not be surprised if your first visit to Washington ends with several places you want to see still unseen and several things you have wanted to do still undone. There can be a next time.

Far more important now are answers to questions concerning present

The Supreme Court Building expresses the dignity of the judicial branch of our government.



Visitors stand in silence before the impressive statue in the stately Lincoln Memorial.



The beautiful Thomas Jefferson Memorial was erected at a cost of three million dollars.



possibilities. Where can you get more detailed information? When should you go? Where should you stay? Are there any preparations you should make?

A good beginning is a letter to the Convention and Visitors Bureau of the Washington Board of Trade, 1616 K. Street, N.W., Washington, D.C. Feel free to ask them about what to see, where to go, where to stay. They will respond with a packet of free literature which will be invaluable, especially if you are unacquainted with the capital.

As for when to go, Washingtonians say preferably from March 15 through May or in September or October. If you're thinking of staying in a hotel or motel,—the Visitors' Bureau packet should give you leads—be sure to make reservations in advance. Washington is often crowded.

At this point a guide book might be helpful. One of the best is the *Visitors Guide of Washington* (65 cents, Capsco Wholesalers, Inc., 1529 14th St., N.W., Washington, D.C.) This book will give you sixty-four pages of color photos, information and maps outlining where to go and what to see.

How long to stay, of course, depends on you—the time you have to spare, your budget, how much you want to see. Plan for at least three days or a week or more if possible.

★ THERE are many ways of seeing Washington. If you go alone or your party will be small, look into the scores of special sightseeing tours offered by reputable sightseeing com-

panies. These have the advantage of saving time, of taking you to points of outstanding interest and of providing a wealth of information.

On the other hand, you should realize before you go that your time at each point of interest will be limited. Families especially may prefer to map out their own daily schedule aided by a guide book and other literature.

Preparing for your trip may prove almost as enjoyable as the trip itself. After getting information, decide on what you want to see and do. Do you want to get a glimpse of government, to delve in history, to follow some special line of interest, to look for a scenic beauty? Perhaps your answer will be a blend of all of these, but it will help to know your mind and make some choices while you are still at home.

If time permits, by all means do some special reading. A good librarian can recommend a number of books dealing with the capital, the men and women who have made history against its backdrop, the dramas which have unfolded during its years as capital. The more you know of all these things, the greater your appreciation of what you'll see.

"But," you say, "this year we're going to Grumble Lake. We've already made our plans."

Never mind. Some day you will pack your bag and turn towards Washington. And when you do, perhaps, you'll remember that it was an article you saw back in 1961 that started you thinking of a vacation visit to our capital. **END**

OTHER THINGS TO SEE IN THE CAPITAL AREA

AQUARIUM, Commerce Building, 14th Street between E and Constitution, N.W.

BOTANIC GARDENS, 1st and Maryland Ave., S.W.

BUREAU OF ENGRAVING AND PRINTING (Processes in making money, stamps, etc.), 14th and C Streets, S.W. Tours.

CHESAPEAKE & OHIO CANAL (Restored canal; two-hour trip on mule-drawn boat Saturdays, June through October), Georgetown.

DEPARTMENT OF JUSTICE (Trophies captured by FBI, firearms demonstration, crime laboratory), 9th and Pennsylvania N.W.

GREAT FALLS, Potomac River, 14 miles west Georgetown.

JEFFERSON MEMORIAL, South bank of the Tidal Basin.

MARINE CORPS MEMORIAL (Iwo Jima Statue), Route 50 across Arlington Memorial Bridge.

MEDICAL MUSEUM, Armed Forces Institute of Pathology, The Mall at 9th and Independence Ave., S.W.

NAVAL OBSERVATORY, 34th and Massachusetts, N.W. Conducted tours 2:00 p.m., Monday through Friday only.

NEW YORK AVENUE PRESBYTERIAN CHURCH (Lincoln Pew and Lincoln Chapel), 1313 New York Avenue, N.W.

PIERCE MILL (restored water power grist Mill), Rock Creek Park at Beach Drive and Park Road Fridays (Sept. 1-June 15); Saturdays (June 16-Aug. 31).

ZOOLOGICAL PARK, 3000 Connecticut Avenue, N.W.

Photos courtesy National Park Service, U.S. Army, Washington Convention and Visitors' Bureau, Louis C. Williams, Philip Gendreau, Ewing Galloway.

Aerial view of the world-famed Pentagon, headquarters of the Department of Defense.



The Tomb of the Unknown Soldier in Arlington National Cemetery is visited by millions.



Mount Vernon, home of President Washington, offers a fascinating glimpse of colonial life.



WHY JESUS WAS ANGRY

By J. Vernon McGee

IT is assumed today that the gentle Jesus, the lowly carpenter of Nazareth, the humble peasant of Palestine, the man of Galilee, never exhibited any feelings of anger. The popular conception of Him is that He was the personification of pacifism, the ideal of non-resistance, the incarnation of the world's definition of meekness. Men today say that He was neutral on every question and broad-minded on every subject.

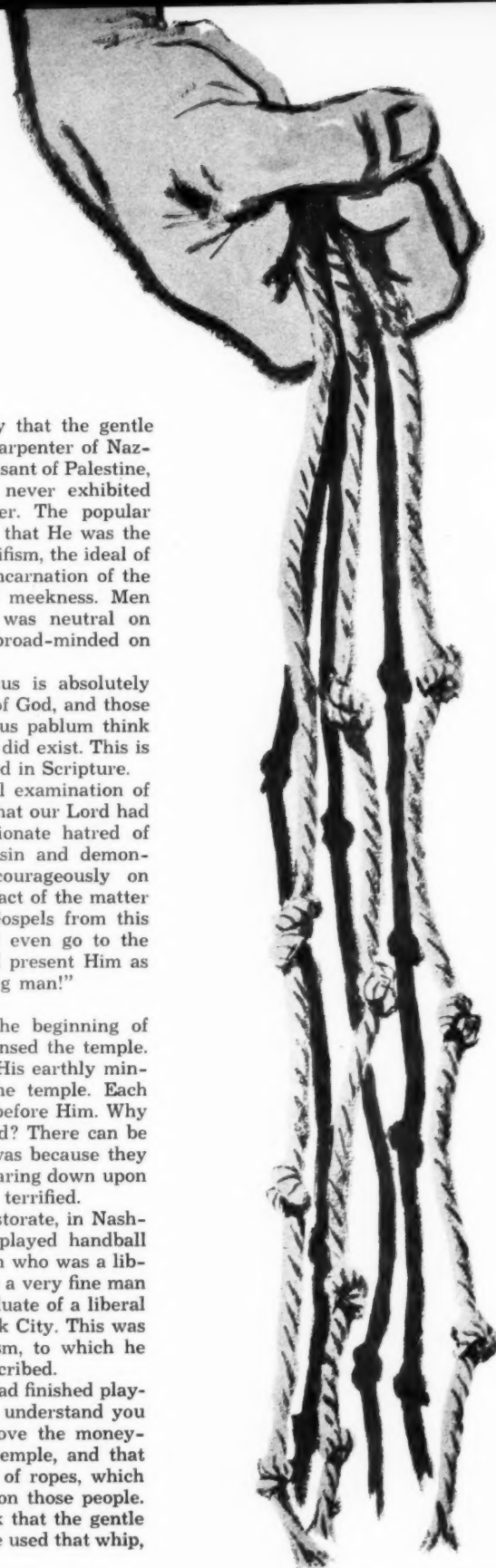
This image of Jesus is absolutely foreign to the Word of God, and those who feed on this pious pabulum think of a Jesus who never did exist. This is not the Jesus recorded in Scripture.

A close and careful examination of the Gospels reveals that our Lord had an intense and passionate hatred of evil. He denounced sin and demonstrated against it courageously on every occasion. The fact of the matter is, if you read the Gospels from this viewpoint, you could even go to the opposite extreme and present Him as the first "angry young man!"

♦ **ANGRY?** Yes. At the beginning of His ministry, He cleansed the temple. At the conclusion of His earthly ministry, He cleansed the temple. Each time, evil-doers fled before Him. Why do you think they fled? There can be only one answer. It was because they saw an angry man bearing down upon them, and they were terrified.

During my first pastorate, in Nashville, Tenn., I often played handball and tennis with a man who was a liberal preacher. He was a very fine man personally, but a graduate of a liberal seminary in New York City. This was in the days of pacifism, to which he himself heartily subscribed.

One day, after we had finished playing, he said to me, "I understand you preach that Jesus drove the money-changers out of the temple, and that He had a whip made of ropes, which He would have used on those people. You don't really think that the gentle Jesus would ever have used that whip, do you?"



Moody Monthly

Can we shut our eyes to the evil about us and do nothing?

I said to him, "I have only one question to ask you, and it is this: *Was He bluffing?*"

I say to you, when those money-changers began to flee to the four winds, they scattered because there was before them a man big enough and angry enough to drive them out!

This is the picture the Scripture presents of Him—not the willy-nilly, molly-coddled, shilly-shallying Milquetoast type of man a great many people would have us believe He was.

Do not think that that hardened crowd—who knew they were breaking the law, who knew they were being irreverent, who knew they were defying God—do not think they would have fled had they not been afraid of the man who was driving them out!

★ ONE day Jesus stood and pronounced judgment upon the cities around the Sea of Galilee crying, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida!" (Luke 10:13). Again, He stood over Jerusalem to pronounce judgment upon that city, and said concerning it, "Your house is left unto you desolate!" (Matt. 23:38, 39) He pronounced woes against the scribes and Pharisees in the harshest denunciation in all of Scripture (or out of Scripture), a denunciation that still scorches the pages of the Word of God.

Take a further example, as He was speaking to scribes and Pharisees: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33). You cannot have language any strong than that. I cannot imagine the Jesus who used that language being unmoved by anger when He spoke to the crowd that day.

★ I WANT to speak particularly, however, of one time when, the Scripture distinctly says, Jesus exhibited anger. Of all times, it was on the Sabbath day—a day on which most people not only put on a change of clothing, but a change of attitude as well, as

they come to church. Folks may not be "sweet" on other days, but they are generally sweet at church. However, our Lord wasn't sweet at church. He was angry. And the record says that He was angry.

Will you listen to Mark, as he records this incident?

"And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him" (Mark 3:1, 2).

I cannot prove this, but I think this verse indicates that the man was planted there by the Pharisees and the scribes. Not because they wanted him healed—they didn't care what happened to him. They placed him there because they wanted to trap the Lord Jesus. They were after Him.

Our Lord came and saw the situation. "And He saith unto the man which had the withered hand, Stand forth" (Mark 3:3). That the man had been placed there made no difference to our Lord. He was going to do something for the man. But before He did, He said to the scribes and Pharisees, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace" (Mark 3:4).

Candidly, they did not care. They were concerned about a religious ritual—that was all.

"When he had looked round about on them *with anger*, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other" (Mark 3:5).

Jesus was angry. He was angry with the hard hearts of the religious rulers. That was what made Him angry that Sabbath day when He went into the synagogue.

And may I say this: If Jesus had not been angry, He would not have been God.

★ VERY little is said these days about the wrath of God. It is a silent note in modern preaching. But we need to say something about it. The Lord Jesus was angry. He was God. God is angry with sin. And we have a right to preach it.

Back in Old Testament times, again and again, God exhibited anger against sin. There are over one hundred statements in the Old Testament which say that God was angry. Let us turn to the Old Testament and pick out one instance there.

From I Kings 11:9, I lift out this statement: "And Jehovah was angry with Solomon" (A.S.V.). Why was God angry with Solomon? Let us read the whole passage. "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice."

Solomon had had a unique privilege. This man had dedicated the temple, and when he did so, the glory of the Lord filled that temple.

But now Solomon's heart was turned away from the Lord, because he had married many women. And God was angry. Then, just as the veil in the temple was rent in twain when Christ died, so God reached to the top of Solomon's kingdom, and right down through that kingdom He made a rent—dividing the kingdom. Why? Because He was angry.

★ If you think these things are strange, then this may really startle you: Christians are commanded to be angry!

Somebody will say, "Wait a minute now, preacher. You've gone too far! I happen to know that anger is a sin. The Bible says anger is a sin. Paul, in Ephesians 4:31, says, 'Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you.'"

Let us be clear on this. There certainly is an anger which is a sin. When this old flesh of ours flares up because

of some little slight to our ego, that is sin. But, my friend, anger is not always a sin for a believer, for he is commanded to be angry.

Paul, writing to the Ephesians in this same chapter, says, "Be ye angry, and sin not" (Eph. 4:26). "Be ye angry"—that is a command. "And sin not"—that is also a command.

Christian character is evidenced by that which makes one angry. This was said of Gaston deFoix: "He loved what ought to be loved, and he hated what ought to be hated, and he was never destitute of conscience on anything."

The trouble with us believers today is that we have taken so many spiritual tranquilizers that we exhibit no resentment against evil at all. We want to be broad-minded, and believe me, we are! A lot of folks today are "syrupy." They exhibit and exude saccharine sweetness. They just love everything! I want to say to you, it is one thing to love the good; it is another thing to hate the evil.

The other day, a committee from a small community church in southern California came to see me. They were looking for a pastor.

"What kind of pastor are you looking for?" I asked.

"Well, we have two factions in our church," they replied, "and we want

a man who can get along with everybody."

"Listen," I said, "if you find such a man, you won't want him. He'd be the sorriest pastor you could possibly get."

A man who can get along with everybody has something wrong with him, and especially if he's a child of God.

♦ PAUL wrote a letter to the Corinthians, in which he rebuked them severely. His words might be paraphrased this way: "You are over there arguing about whether Paul is greater, or Apollos is bigger, or Simon Peter is the greatest preacher. And many of you are saying, 'I follow this one, and I follow that one.' Baby talk! You are babies, carnal Christians, arguing about that sort of thing. You have no feeling about evil. It is right in your midst and you won't do a thing about it!"

Paul called this evil thing by name. He marked it out. And he said, "If you don't do something about it, I will when I come!"

The church in Corinth was stung to the quick. It went to its knees in prayer, and its conscience became sharpened again. The Corinthians said to the man who had done wrong, "You are wrong!" *They were angry.*

Then Paul wrote a second letter to

them, saying: "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter (II Cor. 7:11).

What makes you angry today? If it is some personal resentment, some little personal slight, then it is sin. But can you shut your eyes to evil? Can you see that which is wrong, even in your church, and say nothing? Can you open your ears to gossip and listen to it, then do nothing about it? God have mercy on you if you can! That is not Christian.

♦ LET US take one further look at the Lord Jesus Christ. We noted some incidents in His earthly ministry. We went back to the Old Testament and saw that God was angry in the past. I want us to move into the future now, and take a final look at him. Will you listen to this language?

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17)

What a frightful and awful thing, to live in a world where there is no place to hide, no refuge to which one can flee!

But for the sinner today there is a place to hide. It is in the cleft of the Rock, Christ Jesus, which was rent for us. Hidden there, sinners may hide till the storm of the wrath of God passes over. But that is the only place.

Do not deceive yourself with the idea that, because He is characterized as a Lamb, He is not going to punish sin. He will punish sin. He does punish sin. The wrath of the Lamb is a sober and terrifying reality.

Yet, that same Lamb was offered as a sacrifice for you and for me. He took in His body, there on the cross, all the wrath and judgment of a holy God against sin, in order that you and I might be saved.

He is the only place of safety today, and He invites you to accept the merit of His sacrifice and be safe. To accept His invitation is to find the one hiding place for a sin-troubled heart. To reject Him is to choose wrath—the wrath of the Lamb. **END**

THE OMNIPOTENT GOD

PEARL KESSLER

God of the dawn, and God of the night,
God of the dark, and God of the light;

God of the flowers, and God of the birds,
God of the flocks, and God of the herds;

God of the stars, and God of the sand,
God of the trees, and God of the land;

God of the ages, and God of man—
This, my God, is a God with a plan.

Is it true that most ministers' wives
have never heard a divine call,
but have simply married men who have?



PASTORS' WIVES—



called or drafted?

Months ago a periodical in the South said editorially that the stresses and strains on ministers' wives are enough to "stagger an Amazon," that they lead an inexorable "fishbowl existence," and that most of them have never received a divine call, but have "simply married men who have."

Quoting these statements in an editorial last January we invited ministers' wives to write us their comments. The following letters are a cross section of the many we received. We are sorry that there was not enough space to publish them all.—The Editors.

TEXAS

Sir: When I married my husband I became one with him. Our union is a symbol of the union we each have with Christ, and it is precious to us. Then why should our goals be different? How could he have one calling and I another? Not when we are one! This could never be.

Let me say that if we have consecrated what we have to Him, much of the strain and stress goes out of the ministry for the pastor's wife. Many of us, including the writer, are guilty of extending ourselves beyond our abilities. And when we fall flat on our faces in our given task, there is nothing left but frustration and an extremely tired body.

We must ask the Lord to show us

what our first duty is as a pastor's wife, and then depend on Him daily to make all other extracurricular activities fall into place. We may be criticized for missing a meeting to stay home and care for the children, but when the fruit of that blessed time spent with them is borne, there will be praise and appreciation for a mother who stuck by her duty and privilege.

NEW YORK

Sir: Yes, indeed, I have been called by the Lord to serve Him as the wife of a pastor. How do I know? Some twenty years ago—and short ones they seem—I felt a certainty in my mind and heart that this was to be my place in life.

When I tried to explain my personal "call" to the sophomore girls in my Bible school class, they listened avidly, then asked: "But how did it work out? Did you decide you were supposed to be a pastor's wife, then pick out a pastor?" When the laughter stopped, I tackled the subject once more, and here it is as I think it over.

When my husband was still a student, he gave his life to the Lord. It seemed hard, however, to determine whether to serve Him as a dedicated layman or as a pastor. The Lord's beckoning came to me at this time. I urged him to continue his studies and prepare to enter the Christian ministry. The reality of my husband's

call is obvious from the settled peace in his heart, and the wonderful results the Lord has given his ministry.

At the time, I could not understand the scope or details of this call, but the years have brought certainty that God's "singling out" undergirds the trials, perplexities and prosperities of life in a parsonage.


INDIANA

Sir: Long before I met my husband at a university in Ohio, I definitely felt called into full-time Christian service. But I did not know to which field of service the Lord would lead. Asking His guidance through our courtship and eventual marriage, I still had not been shown definitely what God would have me do. Now, after becoming the wife of a Bible believing, Bible preaching and Bible practicing pastor, I realize more and more every day that my "calling" was for this special purpose.

I cannot have a close friend, for then I am "partial." I receive no pastoral visits, for my pastor happens to be comforting a member who is ill or who has lost a dear one. If I insist on an evening with my husband, I feel guilty, for there are so many others who need spiritual help.

But, praise the Lord, I am not complaining—nor bragging—for I feel so privileged to know he is in the Lord's

[Continued on page 48]



*If you want to make yours
a going, growing fellowship
then learn how to . . .*

STOP EXCOMMUNICATING YOU

How's the building program going?"

I asked a pastor friend of mine. "Beautifully," he replied. "And that's why I can't figure out why there's so much criticism and discontent in the church. Why, last month the building committee saved over seven hundred dollars through careful purchasing!"

I didn't comment, but I thought: Chances are, nobody but the pastor and six men on the committee even know this money was saved. They're excommunicating the church members.

The business of keeping people informed and making sure they get the right facts is recognized in almost every area of life these days. The United States Government through its Information Agency tries to keep the world informed of what's going on in this country. Our nation's President is careful to have an alert "Press Secretary" at his side. Big business invests millions annually through advertising and public relations programs to make sure the public gets the right image of its operation.

Yet the average local church or church organization assumes that everybody knows what's going on and all the while keeps its members in a fog.

What is behind this attempt of nearly every modern organization to keep its people informed? The simple belief that lack of information usually produces suspicion, and suspicion breeds trouble. Likewise, the church which fails to inform its members—and in that sense "excommunicates" them—is asking for trouble.

There are a number of reasons for

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YOUR CHURCH MEMBERS!

By Warren Wiersbe

this evangelical excommunication. Possibly the church is "run" by a leadership clique who prefers to keep everyone else in the dark. Actually, the right spiritual leadership wants others to share the burdens and blessings (likewise, the mistakes!). The best solution to this problem is for those in the church who are spiritual to pray for God's guidance, then lovingly, gradually and scripturally change the situation. It may take time, but chances are, the indifference which brought about the situation probably developed over a long period of time.

† MORE than likely, however, the "fact fog" exists, not because of the connivings of power-seeking officers, but because nobody understands the seriousness of the situation. A few test questions might be in order here. These the pastor might answer as the one man who should see that his flock is aware of what's going on, or any representative of a group within the church.

1. Do the members have to ask you and your officers repeatedly about such matters as church income, expenses, the names of new members and the progress of the latest program?

2. Have you detected in your calling and counseling an undercurrent of discontent and distrust concerning church activities?

3. Are some members who are genuinely spiritual losing interest in the progress of the church? Worse, have a few of them begun openly to oppose your program?

4. Is it getting harder to recruit new

workers and interest people or church groups in new projects?

If the answer to any or all of these questions is "yes," then trouble is on the way. Frankly, no secular business would tolerate this situation. "Keep the workers informed!" is the watchword of successful concerns in this day of inexpensive communications, and it's time this challenge reached into the local church.

You may be saying at this point, "I'm convinced that we need to keep our people better informed. But where do we begin? How does it work?"

Let's start with an imaginary Mr. and Mrs. Kenneth Howard. They're new members at First Church just down the street. They have talked with the pastor about joining the church. After that they met with the membership committee.

"Here are some booklets that we'd like you to read carefully," the chairman told them. "They explain just what our church stands for and what's expected of our members. And also what you can expect of the church."

In the privacy of their home (not in the rush and confusion of an after-church committee session), Mr. and Mrs. Howard get acquainted with the church. The booklets—they can be mimeographed folders—tell in simple language all they need to know about what is required, who's who and what's going on. Result: they unite with the church with their eyes open!

Maybe this is a good place to make a plea for church constitutions that people can read and understand. "I could understand this clause better if it was still in the original Greek!" a deacon said to me one evening after

he'd been sweating over a church organizational problem.

We expect the pastor to speak in language that we can understand. Yet, for some strange reason, we think it's all right for the constitution committee to wrap up our church organization in a flood of "whereases," "therefores" and "parties of the first part." How many church dissensions have been caused by foggy phrases in church constitutions nobody knows, but if there's a place where clear, everyday English should be used, it's in that valuable document.

† Now that the Howards are members of First Church, they discover that every month *Flashes from First* arrives in their mailbox. *Flashes* is a four-page mimeographed newsletter that tells what happened at First Church the previous month. In ten minutes reading time, Ken and his wife learn the names of all the new members, all the new babies, who is in the hospital and who is on vacation, and exactly where church finances stand.

"I see the building fund was down last month," Ken says to his wife. "That extra money we have could go there this month." And without even asking for money, the building committee sees the building fund grow. Score one for communications!

Incidentally, don't wait for an experienced journalist to join your church before sending that monthly newsletter. There is surely someone capable of handling the job, no matter how inexperienced he or she may be. At the cost of just a few dollars each month, the newsletter is the best sin-

gle means of communication your church can have.

Nor does your newsletter have to be an elaborately designed and printed affair. Even a neat, well-written one-pager is better than nothing. Any number of persons or groups in the church would be willing to keep up the mailing list and handle the distribution. Also, as a fringe benefit, you get more people busy in the Lord's work, and happier because of it.

"And now the announcements . . ." These, like the poor about whom Jesus talked, will always be with us! But why must they be so rambling and impersonal? A carefully-prepared church bulletin can do the job better and save from five to fifteen minutes in the average church service.

The church bulletin, besides outlining the service (or services), must primarily inform the people. Therefore, mercilessly eliminate phrases like "Be sure to attend!" or "A good time is planned for all!" They mean nothing and impress nobody, and they take up valuable space that could be given to important matters.

Many churches have discovered the value of the church calendar. This is a regular calendar page inserted in the bulletin, listing the various church activities and the proper days. After a few months, the members learn to keep their calendars near the tele-

phone or in their Bibles. This way they know what's going on at the church the whole month.

Reading announcements from the bulletin publicly is like underlining every sentence in a book. You touch everything and emphasize nothing. Major instead on key announcements that affect the church as a whole. If the Maranatha Women's Class wants the entire church to come to their tea, they have the right to expect an announcement from the pulpit. If they want only the women between fifty and and eighty-five, why involve 95 per cent of the congregation to get the message across to the other 5 per cent? If each church group had an up-to-date mailing list and an active telephone committee, there would be no need to waste time promoting their projects on Sunday morning.

For an information center, there's nothing like an attractive, strategically placed bulletin board. By the way, instead of calling it "the church bulletin board," why not designate it your "Information Center" and lend it prestige? Select someone to manage it who has an artistic sense and a thick skin—the former to keep the information center looking neat and setting out the facts clearly, and the latter to keep off space-wasting notices that accomplish nothing.

Too many items will say to the

viewer (between the lines): "Better have plenty of time, because there's a lot here to read!" whereupon he'll merely glance at it and move on. Selecting a few major items and arranging them in interesting settings will attract attention and get the message across.

Something else: why not have duplicate information centers throughout the church? Obviously the entire congregation can't crowd around one bulletin board, so provide other centers with duplicate material. You could also move items from one center to another over the period of a month. A neat bulletin board in the nursery, for example, will reach many mothers, and centers in various lounges and at main entrances will assure you that more people are getting the facts.

There's one more factor involved, an important informational ingredient that your pastor and board cannot control. That indispensable ingredient is *you*! For a church to keep its members up-to-date, there must be reporters to help do the job. When your pastor asks for your monthly or quarterly report, be sure he gets it before the deadline. This is to your advantage, since it will raise the prestige of your group in the eyes of the official family. Not only that, but the typist, having received the material early, will be able to do a better job of cutting that stencil. If she is rushed at the last minute by late reports, she is more likely to make mistakes.

When you hear of members who are ill, who have had accidents or who have experienced some family tragedy, inform the pastor or the board chairman. If you say, "Oh, somebody is sure to call the pastor!" chances are no one will call. And most pastors would rather have a dozen calls than not hear at all.

One more suggestion: Help the pastor keep absent members informed. If your church has a registration system in the services, then the pastor will usually know who is absent and will mail them the Sunday bulletin or deliver it to them personally. But *you* can pick up a few extra bulletins and make some calls, too! Use your telephone to inform people of important church events, particularly those members who operate on the fringes of the church program. In a very real sense, this is a spiritual ministry.

The peace and progress of your church or church group may well depend on this word: *information*. Excommunicating the members is the first step toward expelling them. "That the soul be without knowledge, it is not good," goes the old proverb (Prov. 19:2), and there's no better time to heed this counsel than now. **END**

EXODUS

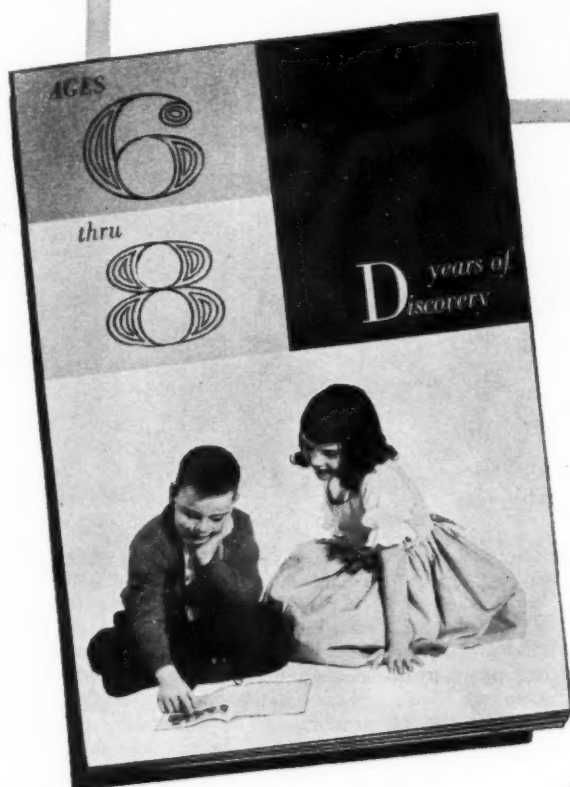
FLORENCE BEANS

The rigor is ended; the scourgings are o'er;
The flesh-pots of Egypt shall tempt us no more.
From bondage of Satan and sin we are free;
Now, Lord, Thou dost bid us go forward with Thee.

Teach us to cherish the manna we eat,
The waters of Marah along with the sweet;
To follow Thy pillar o'er mountain and sea;
Lord, Thou dost bid us go forward with Thee.

Seal, Thou, our murmuring lips with Thy praise;
Guide our slow feet into purposeful ways.
Warm our cold hearts with Thy love, so that we
Hearing Thy voice may go forward with Thee.

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DEPT. ☐ Beginner ☐ Junior ☐ Senior High
☐ Primary ☐ Junior High ☐ Adult

LIFE THROUGH BELIEVING

a home study feature
on the Gospel of John

This month we present the eighth of twelve home study lessons on the Gospel of John. The course was written by Alfred Martin, dean of the faculty of Moody Bible Institute, and prepared by the Moody Correspondence School. An exam with an optional plan for personalized grading appears at the end of each lesson.

UNIT EIGHT

IN THE UPPER ROOM

By Alfred Martin

CHAPTERS 13 through 16 of the Gospel of John are usually called the "Upper Room Discourse." Actually, only 13 and 14, the subject of our present unit, pertain to the upper room where the Lord Jesus celebrated the Passover with His disciples and instituted the Lord's Supper.

It is true, however, that the discourse went on as the Lord Jesus walked from the place of the supper with His disciples toward the Garden of Gethsemane.

We have seen that the gospel of Christ is essentially the victory of life over death and of light over darkness. It is also the triumph of love over hatred and enmity. The love of the Lord Jesus toward His own is seen, not only in the introductory statement of this section (13:1), but also in His actions in the upper room.

The washing of the disciples' feet taught the lesson of humility. This was a task ordinarily done by a servant. By doing this menial task willingly and unostentatiously the Lord Jesus set a pattern for His disciples:

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (13:14, 15).

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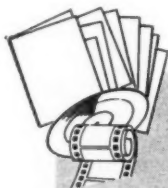
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LIFE THROUGH BELIEVING

a home study feature
on the Gospel of John

This month we present the eighth of twelve home study lessons on the Gospel of John. The course was written by Alfred Martin, dean of the faculty of Moody Bible Institute, and prepared by the Moody Correspondence School. An exam with an optional plan for personalized grading appears at the end of each lesson.

UNIT EIGHT

IN THE UPPER ROOM

By Alfred Martin

CHAPTERS 13 through 16 of the Gospel of John are usually called the "Upper Room Discourse." Actually, only 13 and 14, the subject of our present unit, pertain to the upper room where the Lord Jesus celebrated the Passover with His disciples and instituted the Lord's Supper.

It is true, however, that the discourse went on as the Lord Jesus walked from the place of the supper with His disciples toward the Garden of Gethsemane.

We have seen that the gospel of Christ is essentially the victory of life over death and of light over darkness. It is also the triumph of love over hatred and enmity. The love of the Lord Jesus toward His own is seen, not only in the introductory statement of this section (13:1), but also in His actions in the upper room.

The washing of the disciples' feet taught the lesson of humility. This was a task ordinarily done by a servant. By doing this menial task willingly and unostentatiously the Lord Jesus set a pattern for His disciples:

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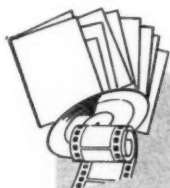
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you can trust God and you can trust Me":

"Let not your heart be troubled: ye believe in God, believe also in me" (14:1).

It was true that He was going away from them; sadly true also that they had no stability in themselves. But He was not deserting them. The very purpose of His going was for their sakes, with their ultimate welfare in view:

"In my Father's house are many mansions [abiding places]: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (14:2, 3).

This was heartening, and no doubt they sensed it instantly; but Thomas, vaguely grasping at the hope offered, nevertheless voiced the perplexity of all their minds as he confessed that he did not really know where the Lord Jesus was going. And if one does not know the destination, how can one possibly know the way to get there (14:5)?

Here the Lord Jesus gave to His disciples that truth which they needed so much—the truth which we need. It is He Himself who is the answer to our questions, the solution of our problems, the allaying of our anxieties. Not so much what He has given or what He has said, or even what He has done, but Christ Himself!

"Jesus saith unto him, I am the way, the truth, and the life: no man [no one] cometh unto the Father, but by me" (14:6).

Not the road marker, but the Road; not the truth teacher, but the Truth; not the life-giver, but the Life. And not a way, but the only Way; not one facet of truth, but the Truth; not one way of life, but Life itself. Here is further amplification of that which has been declared from the Prologue on. Christ is the source of life (compare 1:4). There is a complete exclusiveness about Him. One of the worst mistakes of human religions is that of thinking that good parts of many faiths can be combined into one. No, it is Christ altogether or Christ not at all. His glory He will not share with another. Those who profess to have fellowship with God apart from Christ are living in the most profound self-deception.

This is a truth which even some Christians have difficulty in grasping. Sometimes men are inclined to think, "Well, the poor heathen worships the true God, because after all there is only one God; therefore he is but a step from salvation." That step, however, is as wide as the universe. He is not worshipping the true God unless he

Moody Monthly

is worshipping Jesus Christ, for God cannot even be known apart from Jesus Christ. Remember the Prologue again:

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (1:18).

Perhaps John was thinking of this statement of the Lord Jesus, this marvelous "I AM" saying, as the Holy Spirit prompted him to write in his First Epistle:

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: . . . And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 2:22, 23; 5:11, 12).

Still the disciples did not understand clearly. (We ought not to blame them, for they had more difficulties than we know.) Just one glimpse of the Father, Philip said (as probably all of them thought); that will be enough to satisfy (14:8).

If you approach this point without having read what has gone before in the Gospel, you might be thunder-struck at the purport of the Lord Jesus' reply; that is, if it really sank in so that you understood the magnitude of it: He that hath seen me hath seen the Father (14:9).

Therefore, we can say to people: "Do you sincerely want to know what God is like? Then look at Jesus Christ, for He is God."

This One who is indeed God has taken His own into a wonderfully blessed partnership with Himself. While here on earth He voluntarily limited Himself by becoming a man and accepting the sinless limitations that are inherent in humanity. Although He always continued to be God, the Lord Jesus, because of His human nature, lived and worked in only one locality at a time during His earthly ministry. Now He was to leave; He was to be glorified; and through His own He would multiply and magnify His works, just as He had multiplied the loaves and the fishes.

The chief responsibility that we have in this strange but wonderful partnership is to ask; His responsibility is to do (14:13, 14). This does not mean that we are to be passive and to do nothing. Those who are in fellowship with the Lord Jesus will be those most occupied with activity for Him. It will be unfrustrated, unvexed activity, seriously urgent, yet beautifully and indescribably serene.

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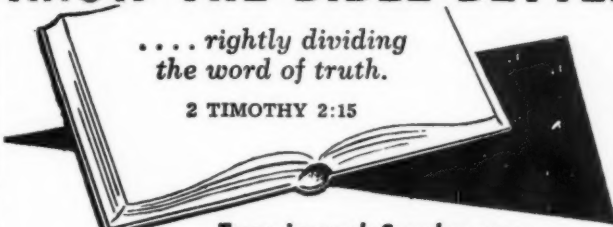
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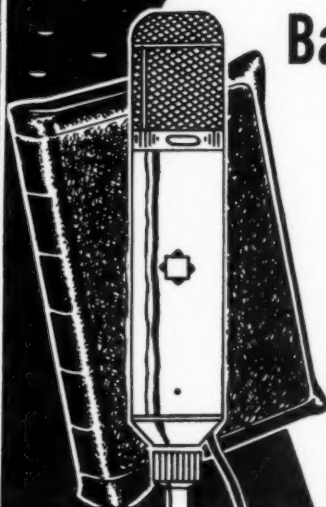
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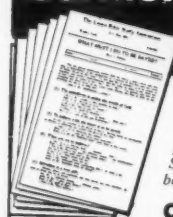
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Nevertheless, we must not forget that our chief contribution to the heavenly partnership remains simply to ask. Contribution? Even that which is our part is a complete dependence upon Him. It is He who is working, even in our work. What a blow this is to human pride, which attempts to trip us even as Christian disciples. There is absolutely no place for pride in this partnership.

✦ In the upper room the Lord Jesus gave the beginning of doctrinal truths that are developed at greater length in the epistles of the New Testament. Luke tells us in his introduction to the Book of Acts that his "former treatise" (the Gospel According to Luke) was a record of all that Jesus "began both to do and teach" (Acts 1:1). The implication is that He continued both to do and to teach after His ascension to heaven. Here, in John, in the upper room, is the grand beginning of that teaching concerning the distinctive ministries of the Holy Spirit in this age—teaching which is continued in the epistles.

In Old Testament times, indeed up to the time the Lord Jesus spoke, the Holy Spirit came upon people and equipped them for special tests and ministries, but He did not permanently live in even the greatest of the saints. However, to the disciples Christ said, "The Spirit of truth . . . dwelleth with you, and shall be in you" (14:17). The indwelling was yet future, to become a precious, present reality only after the death and resurrection of the Lord Jesus.

The Holy Spirit was to be "another Comforter" (14:16). This, of course, indicated that they had already known one Comforter. Here was to be another, just like the first One (for that is the force of the adjective in the original). Christ Himself had been their Comforter (the word means literally "one called alongside," obviously to help). Now He would send to them His other Self, so to speak. But while Christ in His glorified humanity could only be with them, the Holy Spirit was to be in every one of them and in all of the millions of others who through the age would believe on the Lord Jesus. Here was the motivating power which would enable them to do the "greater works" (14:12).

In I John 2:1, where the Lord Jesus is called (in the Authorized Version) "an Advocate with the Father," the word Advocate is the translation of the same Greek word which is translated in this passage, Comforter. In its Latin form advocate means "one called alongside"; it is identical in meaning with the Greek word (which is sometimes written in English as Paraclete).

So we believers have two Advocates, two Comforters—One at the right hand of the Father (the Lord Jesus) and One within our very being (the Holy Spirit).

✦ ONE of the ministries of the Holy Spirit, according to the Lord Jesus in this passage, was to be that of teaching. The apostles later experienced the thrill of His bringing "all things to [their] . . . remembrance" (14:26) as they went about telling of the Lord Jesus, and as some of them were appointed by God to be writers of Holy Scripture. In a more limited, but no less real, way we can know this ministry of the Holy Spirit. It is useless to try to study the Bible without Him, for He who is the infallible Author is the only completely reliable Interpreter. Of course He imparts His teaching to other Christians as well as to us; therefore we cannot afford to bypass the fund of knowledge which has been built up in the Church.

In the deepest sense, Christ Himself is the Teacher and the Holy Spirit is His Agent in continuing the ministry of instruction which He began in the upper room. This is brought out more fully in chapter 16.

Before arising and departing for the garden, the Lord Jesus pronounced His bequest of peace to His own (14:27). He announced also the presence of the "prince of this world," whom He had mentioned before (12:31) and whom He would mention once again (16:11). Our study of this title must also be deferred until the next unit.

What other room on earth ever heard such sayings as were uttered in that upper room? While we need not attach importance to mere places, and we dare not erect any shrines, how thankful we can be that the Lord Jesus was willing to grace this sin-cursed earth with His presence and to go in and out of ordinary rooms, bringing with Him the glory of His perfect personality. And He will be with us in our houses and our apartments; more than that, in our very lives, if we but let Him.

WHEN YOU FINISH . . .

1. Look back over the lesson until you have the material firmly in mind.
2. Turn to the exam on page 35 and read it quickly.
3. Turn back to the lesson and find the answers to any exam questions you could not answer.
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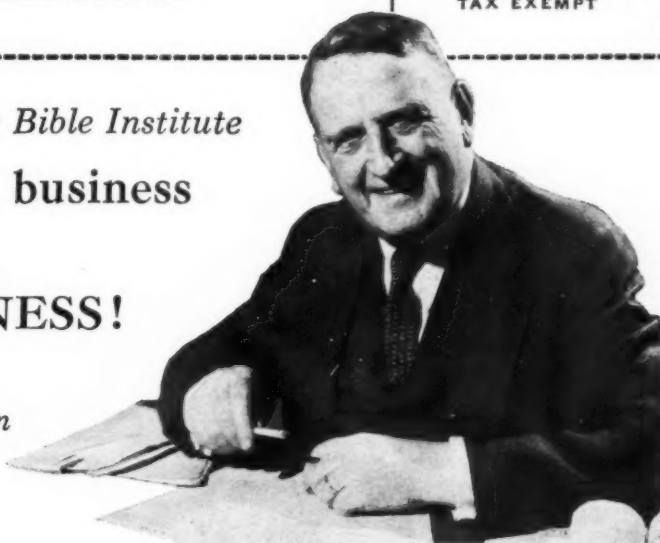
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A Bibliography on the Holy Spirit — Part II

THE FIRST part of this bibliography appeared in March. The titles extended to the end of the last century (1899). In reading this second part, one soon will be aware that more books have been published on the Holy Spirit in the last fifty years in the English language than were published on this subject in the preceding 250 years.

In the twentieth century the Roman Catholic Church began to issue a large number of works for the first time. Before 1900 Roman Catholic writings on the Holy Spirit, written in or translated into our language, were quite scarce. In my opinion Protestant writings on the Holy Spirit—even the most scholarly works of our day—are not giving Roman Catholic literature the attention it deserves.

Henry A. Barry: *God the Holy Ghost*. Boston, 1901. pp. 344.

J. E. C. Welldon: *Revelation of the Holy Spirit*. London, 1902. pp. vii, 384.

Wm. E. Biederwolf: *A Help to the Study of the Holy Spirit*. 1903. 4th ed., 1905. pp. 222.

Isaiah L. Kephart: *The Holy Spirit in the Devout Life*, Dayton, Ohio, 1904. pp. 97.

Irving F. Wood: *The Spirit of God in Biblical Literature*. New York, 1904. pp. xiv, 280.

L. B. Crane: *The Teaching of Jesus Concerning the Holy Spirit*. New York, 1906. pp. xiii, 175.

J. H. B. Masterman: *I Believe in the Holy Ghost*. A study of the doctrine of the Holy Spirit in the light of modern thought. London, 1907. pp. 114.

J. G. H. Barry: *Meditations on the Office and Work of the Holy Spirit*. Milwaukee, 1908. pp. 257.

F. C. Porter: *The Spirit of God and the Work of God in Modern Theology*. New York, 1908.

E. W. Winstanley: *The Spirit in the New Testament*. Cambridge, 1908. A careful study of the occurrences of the

word *pneuma* in the New Testament. pp. 166.

Arthur Cleveland Downer: *The Mission and Ministry of the Holy Spirit*. Edinburgh, 1909. pp. xxx, 347. A work that deserves to be much better known in this country.

G. H. Holden: *The Holy Ghost the Comforter*. London, 1909.

Francis B. Denio: *The Supreme Leader*. Boston, 1910. pp. xiv, 264. With an extensive bibliography.

George Shaw: *The Spirit in Redemption*. New York, 1910. pp. 414.

Henry Barclay Swete: *The Holy Spirit in the New Testament*. London, 1910. An indispensable work by one of the great Greek scholars of his day—the first of Swete's four books on the Holy Spirit.

R. A. Torrey: *The Person and Work of the Holy Spirit*. London, 1910. pp. 262. An influential work. Dr. Torrey believed in what is called "the second blessing."

W. T. Davidson: *The Indwelling Spirit*. New York, 1911. pp. xii, 340.

A. Lewis Humphries: *The Holy Spirit in Faith and Experience*. London. 2nd ed., 1911. pp. xiv, 368.

H. B. Swete: *The Holy Spirit in the Ancient Church*. London, 1912. pp. x, 429.

James Haughton: *The Holy Spirit and the Prayer Book*. New York, 1914. 2nd ed., pp. xx, 348.

T. Rees: *The Holy Spirit*. London, 1915. pp. ix, 231. In the "Studies in Theology" series.

Charles Lewis Slattery (1867-1930): *The Light Within, A Study of the Holy Spirit*. 1915. pp. vi, 325.

J. C. Massee: *The Holy Spirit in Scripture and Experience*. Cleveland, 1917.

J. F. Edwards: *The Holy Spirit, the Christian Dynamic*. Bombay, India, 1918. pp. xvii, 450.

Bede Jarrett: *The Abiding Presence of the Holy Ghost in the Soul*. New York, 1918. pp. 123.

William F. Stadelman: *Glories of the Holy Spirit*. Techny, Ill., 1919. pp. xxix, 388. (with 100 illus.)

B. H. Streeter (ed.): *The Spirit, God and His Relation to Man*, etc. London, 1919. pp. xii, 381.

F. Stuart Gardiner: *The Power of the Spirit*. New York, 1920. pp. x, 162.

Barthélem Froget: *The Indwelling of the Holy Spirit in the Souls of the Just According to the Teaching of St. Thomas Aquinas*. New York, 1921. pp. xv, 240.

C. Anderson Scott: *The Fellowship of the Spirit*. London, 1921. pp. 230.

Howard Watkin-Jones: *The Holy Spirit in the Medieval Church*. London, 1922.

William S. Bishop: *Spirit and Personality*. New York, 1923. pp. xi, 188.

E. F. Scott: *The Holy Spirit in the New Testament*. New York, 1923. pp. x, 256.

Charles Gore: *The Holy Spirit and the Church*. New York, 1924. pp. xiv, 366. This book is written from the standpoint of Anglo-Catholicism, and caused a great stir when first published. The theses are developed with Gore's usual scholarship.

B. Froget: *The Indwelling of the Holy Spirit in the Souls of the Just*. 1925. pp. 310.

H. M. B. Reid: *The Holy Spirit and the Mystics*. London, 1925.

Charles R. Erdman: *The Spirit of Christ*. New York, 1926. pp. 119.

J. Ritchie Smith: *The Holy Spirit in the Gospels*. New York, 1926. pp. 394. One of the finest books in this area of pneumatology of our century. Thoroughly conservative, with ripe scholarship.

Norman B. Harrison: *His Indwelling Presence*. Chicago, 1928. pp. 96.

G. F. Holden: *The Holy Ghost the Comforter*. London, 1928.

Charles E. Raven: *The Creator Spirit*. Cambridge, Mass., 1928. pp. xv, 310. The author attempts to correlate modern scientific and philosophical truth with the Biblical teaching on the Holy Spirit.

H. Wheeler Robinson: *Christian Experience of the Holy Spirit*. New York, 1928. pp. xviii, 295.

R. Birch Hoyle: *The Holy Spirit in*

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

St. Paul. New York, 1929. pp. 319.

Howard Watkins-Jones: *The Holy Spirit from Arminius to Wesley*. London, 1929. pp. 335.

Rufus C. Zartman: *The Holy Spirit*. Cleveland, 1930. pp. 162.

Clarence True Wilson: *That Flame of Living Fire*. New York, 1930. pp. xvii, 204.

Wm. Henry Branson: *The Holy Spirit. His Office and Work in the World*. 1933.

James Taylor: *The Holy Spirit. Readings and Addresses*. London, 1933. pp. 442. A series of Biblical studies of great value that is almost unknown today.

E. L. Strong: *The Revelation of the Holy Spirit*. London, 1934. pp. x, 234.

F. A. Cockin: *The Holy Spirit and the Church*. London, 1935.

Wm. E. Denham: *The Comforter*. New York, 1935. pp. 124.

Anscar Vonier (1875-1938): *The Spirit and the Bride*. London, 1935. pp. xii, 267.

James Benjamin Green: *Studies in the Holy Spirit*, New York, 1936. pp. 126.

Frank H. Hallock: *The Gifts of the Holy Spirit*. Milwaukee, 1936. pp. ix, 143.

Samuel Chadwick: *The Way to Pentecost*. Berne, Ind., 1937. pp. 128.

Edward Leen: *The Holy Ghost and His Work in Souls*. London, 1937. pp. ix, 341.

Vincent H. Taylor: *The Doctrine of the Holy Spirit*. London, 1937. pp. 127.

Karl Barth: *The Holy Spirit and the Christian Life*. tr. by R. Birch Hoyle, London, 1938. pp. 86.

Henry W. Frost: *Who is the Holy Spirit?* New York, 1938. pp. 124.

B. H. Carroll (1843-1914): *The Holy Spirit*. Grand Rapids, 1939. pp. 174.

Frederick Arthur Cockin: *The Holy Spirit and the Church*. London, 1939. pp. 141.

Toyohiko Kagawa: *Meditations on the Holy Spirit*. Nashville, 1939. pp. 167.

John B. Kenyon: *The Bible Revelation of the Holy Spirit*. Grand Rapids, 1939.

Charles Williams: *The Descent of the Dove. A Short History of the Holy Spirit in the Church*. London, 1939. pp. ix, 245.

Wick Broomall: *The Holy Spirit*. New York, 1940. pp. 207. Contains a chapter on the Holy Spirit in Christian hymns.

Bernard J. Kelly: *The Seven Gifts*. London, 1941. pp. ix, 134.

L. M. Dooley: *Discourses on the Holy Ghost*. New York, 1942. pp. ix, 248.

Hugh Francis Blunt: *Life with the Holy Ghost. Thoughts on the Gifts of*

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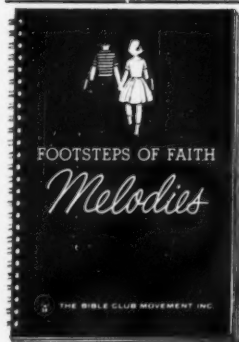
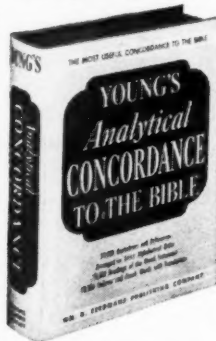
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the Holy Ghost. Milwaukee, 1943. pp. xiii, 130.

H. E. Dana: *The Holy Spirit in Acts*, 1943.

John F. Walvoord: *The Doctrine of the Holy Spirit, a Study in Pneumatology*. Dallas, 1943. pp. xiv, 301.

L. M. Dooley (ed.): *A Holy Ghost Manual*. New York, 1944. pp. xii, 240.

Regin Prenter: *Spiritus Creator*. Philadelphia, 1953. pp. xx, 311. First appeared in Danish, 1944.

C. Gordon Brownville: *Symbols of the Holy Spirit*. New York, 1945.

L. M. Dooley: *Further Discourses on the Holy Ghost*. New York, 1945. pp. x, 212.

Charles K. Barrett: *Holy Spirit and Gospel Tradition*. London, 1947. pp. viii, 176.

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Geoffrey F. Nuttall: *The Holy Spirit in Puritan Faith and Experience*. Oxford, 1947. pp. xi, 192.

Warren C. Roark: *The Holy Spirit*. Anderson, Ind., 1947. pp. 168.

Alphonsus Benson: *The Spirit of God in the Didactic Books of the Old Testament*. Washington, D.C., 1949. pp. xvii, 96.

Herbert Lockyer: *The Reach of God*. Cleveland, 1949. pp. 257.

Fredrik Wisloff: *I Believe in the Holy Spirit*. Minneapolis, 1949. pp. xiii, 272.

J. E. Fison: *The Blessing of the Holy Spirit*. London, 1950. pp. 226.

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Lawrence George Lovaski: *Come, Holy Spirit*. Milwaukee, 1952. pp. 167.

Maurice Barnett: *The Living Flame. Being a Study of the Gift of the Spirit in the New Testament*. London, 1953. pp. xvi, 152.

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Ambroise Gardeil: *The Holy Spirit in Christian Life*. London, 1953. pp. vii, 158.

Ernest F. Keran: *The Saving Work of the Holy Spirit*. London, 1953. pp. 80.

Philip Henry Loyd: *The Holy Spirit in the Acts*. London, 1953. pp. 127.

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Charles Williams: *The Descent of the Dove*. Meridian Books, New York, 1956. pp. xv, 240.

Andrew W. Blackwood, Jr.: *The Holy Spirit in Your Life*. Grand Rapids, 1957. pp. 169.

Neill Q. Hamilton: *The Holy Spirit and Eschatology in Paul*. Edinburgh, 1957. pp. 94.

George S. Hendry: *The Holy Spirit in Christian Theology*. London, 1957.

Louis H. Evans: *Life's Hidden Power. The Gift of the Spirit*. Westwood, N.J., 1958. pp. 154.

Edwin H. Palmer: *The Holy Spirit*. Grand Rapids, 1958. pp. 174.

Henry P. Van Dusen: *Spirit, Son and Father. Christian Faith in the Light of the Holy Spirit*. New York, 1958.

Arnold B. Cone: *Human Spirit and Holy Spirit*. Philadelphia, 1959. pp. 208.

David Earl Holwerda: *The Holy Spirit and Eschatology in the Gospel of John*. xiii, 1959. pp. 141.

Blessed John of Avila: *The Holy Ghost*. Dublin, 1959. pp. 165. (A 16th Century Spanish mystic).

H. J. Ockenga: *Power Through Pentecost*. New York, 1959. pp. 128.

L. Dewar: *The Holy Spirit and Modern Thought*. New York, 1960. pp. 216.

S. Franklin Logsdon: *The Holy Spirit at Work*. 1960. pp. 158.

Leon Morris: *Spirit of the Living God*. Chicago, 1960. pp. 102.

Bernard Ramm: *The Witness of the Spirit*. 1960. pp. 140. A superb discussion of a difficult subject.

Eduard Schweizer: *Spirit of God*. London, 1960. pp. xi, 119. This small volume is a translation of all the material relating to the Old and New Testaments (about half of the entire article) of the exhaustive article *pneuma* in the internationally famous *Theologisches Worterbuch Zum N.T.*, edited by Gerhard Kittel. For advanced students it is indispensable.

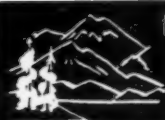
* * *

It really is quite surprising how many of our larger Biblical encyclopedias have excellent articles on the Holy Spirit. In the older work of M'Clintock and Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature* (Vol. X), there are three worthwhile articles: "Spirit," pp. 943-945; "The Holy Spirit," pp. 945-951; and, "Spiritual Gifts," pp. 953-956.

John Kitto: *Cyclopedia of Biblical Literature*. 3rd ed., Edinburgh, 1869. "Spiritual Gifts," Vol. III, pp. 884-888. *Dictionary of Christian Biography*. Vol. III, pp. 113-133; art. by H. B. Swete, with bibliography. A masterly survey of the development of the doctrine in the early church.

James Hastings: *Dictionary of the Bible*, Vol. II. pp. 402-411; art. by H. B. Swete.

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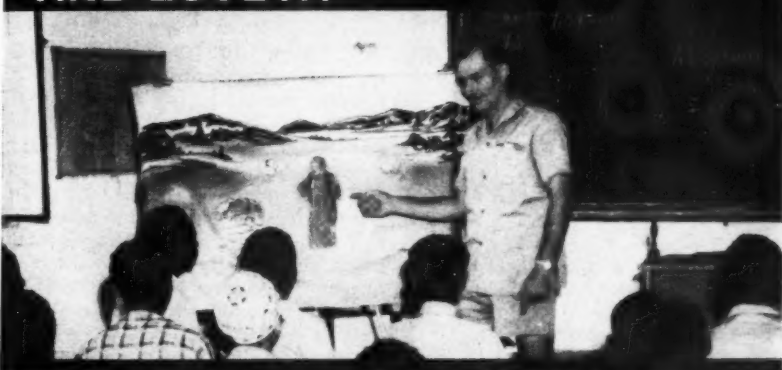
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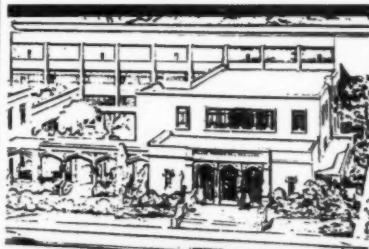
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James Hastings: *Dictionary of Christ and the Gospels*, Vol. I, pp. 731-744; article by James Denney, probably the finest in any Bible encyclopedia.

James Hastings: *Dictionary of the Apostolic Church*, Vol. I, pp. 573-581. *International Standard Bible Encyclopedia*, Vol. III, pp. 1406-1417; article by E. Y. Mullins.

For the history of the doctrine of the Holy Spirit, one should consult histories of Christian doctrine, especially those that relate to the development of doctrine in early church, e.g., the works of H. B. Swete, *The Holy Spirit in the Early Church*, etc.; the volumes on early creeds by J. F. Bethune-Baker, J. N. D. Kelly, etc.; also all works on the Apostles' Creed, the Thirty-Nine Articles, the Westminster Confession, etc., will have relevant chapters on the Holy Spirit.

I have not included in this list volumes devoted to limited areas of this vast theme, nor any of the innumerable articles in theological journals dealing with this subject. Among the specific subjects worth consulting are Baptism of the Holy Spirit, Fruit of the Spirit, Inspiration of the Scriptures, Pentecost, the Procession of the Holy Spirit, Regeneration, Revivals, Sanctification, Speaking with Tongues, the Witness of the Holy Spirit, the Holy Spirit in Christian Experience. All works on the theological aspects of the person of Christ, the teachings of Christ will have discussions on various aspects of the subject. Finally, one must give careful attention to the treatment of the word *pneuma* in the Greek New Testament lexicons of Thayer, Cremer, and Arndt-Gingrich.

(Note: Because of further research in this subject, and because I have been privileged recently to consult the bibliographies of some master's theses on the doctrine of the Holy Spirit, I am able to add perhaps fifteen titles to Part I of the bibliography. These will appear in the next issue.)

• • •

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If ships were made
For cruel seas—
For unseen current's lash—
Shall we upon far sterner seas,
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With strength, where steel is bent—
O make us strong enough to bear
The storm's full fury spent.

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In the right-hand column check the following statements "true" or "false."

1. The washing of the disciples' feet had spiritual significance in addition to the pattern of action which it gave.
2. The other disciples were fully aware of the character of Judas Iscariot.
3. Jesus told the disciples that He was one of the ways to God.
4. The permanent indwelling of the Holy Spirit was experienced by Old Testament saints.
5. The word translated "Comforter" means "one called alongside."
6. The Lord Jesus celebrated the Passover in the upper room with His disciples.

Name.....

Instructor.....

Exam grade.....

1. ☐ True ☐ False

2. ☐ True ☐ False

3. ☐ True ☐ False

4. ☐ True ☐ False

5. ☐ True ☐ False

6. ☐ True ☐ False

In the right-hand column check the letter of the correct or most nearly correct answer.

7. In the upper room the Lord Jesus gave the beginning of doctrinal truths that are developed more fully in (a) Acts, (b) the Synoptic Gospels, (c) Revelation, (d) the epistles.
8. The only one of the following which does not describe the Holy Spirit is (a) Father, (b) Advocate, (c) Comforter, (d) Paraclete.
9. The "new commandment" pertains to (a) covetousness, (b) purity, (c) love, (d) faith.
10. The phrase, "washing of regeneration," refers to (a) baptism of believers, (b) the new birth, (c) the ceremonial washings in the temple, (d) the consecration of the priests.
11. When the Lord Jesus said that one of His disciples would deny Him before morning, He referred to (a) Judas Iscariot, (b) Judas not Iscariot, (c) Philip, (d) Peter.

7. ☐ a ☐ b ☐ c ☐ d

8. ☐ a ☐ b ☐ c ☐ d

9. ☐ a ☐ b ☐ c ☐ d

10. ☐ a ☐ b ☐ c ☐ d

11. ☐ a ☐ b ☐ c ☐ d

CLIP ON THIS LINE

Complete the following:

12. The discourse in chapters 13 and 14 was spoken in the.....
13. At the beginning of this section the Lord Jesus' attitude toward His disciples that is emphasized is His.....
14. When the Lord told His disciples, "Ye are clean, but not all," the exception was.....
15. In the partnership which the Lord Jesus proposes in John 14:13, 14 His responsibility is to do; ours is.....
16. The Lord Jesus said that the Father would send another.....
17. The Person of the Holy Trinity who is the infallible Author and Interpreter of the Bible is....
18. Look up John 14, and name two disciples who asked Jesus questions.
19. What bequest did the Lord Jesus pronounce to His own in chapter 14?
20. Quote the "I AM" saying of the Lord Jesus emphasized in this lesson.

12.

13.

14.

15.

16.

17.

18.

19.

20.

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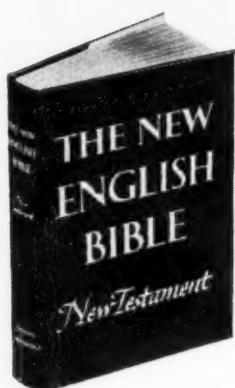
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Answers will appear in June

May, 1961

35

The New English Bible New Testament



A Review

THIS volume is an entirely new translation of the New Testament. There is no attempt at a revision of any existing English version. The translators were appointed by representatives of the British churches and Bible societies. The director of the work of translation was the Rev. Dr. C. H. Dodd, noted British biblical scholar. One interesting feature is that, in addition to the panel of translators, there was a panel whose duty involved literary revision, "Since sound scholarship," say the translators, "does not always carry with it a delicate sense of style . . ."

The aims in producing this translation, they say, are (1) "... a faithful rendering of the best available Greek text into the current speech of our own time"; (2) the use of "constructions and idioms" of current English in place of a slavish following of Greek word order and sentence structure; (3) to provide a strict translation, not a paraphrase: "Taken as a whole, our version claims to be a translation, free, it may be, rather than literal, but a faithful translation nevertheless, so far as we could compass it."

The paragraph above touches on the basic problems of translation. In this connection we want to say that we do not object to private translations indulging in free renderings which often are suggestive and stimulating (such translations, by their very nature, are supplementary and of less authority than standard translations). However, we do object to unnecessary use of this looser method of translation for standard versions. Those, like us, who believe in the verbal inspiration of the Scripture must look askance upon

taking too great liberties in translation. We are not at all persuaded that the use of paraphrase and other devices of free translation are as necessary as many modern scholars think them to be. Making due allowance for the idioms involved, both in the language to be translated and in the language in which the translation is made, it surely is not too much to ask that nouns be translated as nouns, verbs as verbs, etc.

The humility of the translators is refreshing. In the difficult field of criticism, they say: "The translators are well aware that their judgment is at best provisional, but they believe the text they have followed to be an improvement on that underlying the earlier translations." Concerning the work as a whole they say: "The translators are as conscious as anyone can be of the limitations and imperfections of their work."

This new version of the New Testament is readable. A number of its renderings are vivid, helpful and clear. Since it does admit to paraphrasing occasionally ("... we have taken this liberty only with extreme caution, and in a very few passages, where without it we could see no way to attain our aim of making the meaning as clear as it could be."), we mention only in passing such items as "there is plenty of room on the road" for "broad is the way" (Matt. 7:13); "forces of death" for "gates of Hades" (Matt. 16:18); "by any human standard" for "after the flesh" (I Cor. 1:26); "a number have died" for "many sleep" (I Cor. 11:30); etc. In many instances we agree with the paraphrase, so long as it is understood as such; occasionally we think the

literal rendering might have been retained as more biblical and forceful. There are a number of other matters to which we should call attention. Some translations are hard to justify: e.g., Matthew 5:6; 21:1; Mark 15:39; Luke 1:27; 23:54; John 1:12; 16:8-10; Acts 1:6; 3:15; 8:39; Romans 9:5; I Corinthians 7:36; I Timothy 3:6; 4:2 (and elsewhere). The absence of italics for supplied words does not allow the serious student who is unacquainted with the original language to be aware of these additions. The adherence to the principle of not capitalizing pronouns even for deity (except when punctuation demands it) is in keeping with modern usage—though we notice the use of *thou*, *thee* and *thy* of the Father and of *you* and *your* for the Son in the Gospels (evidently not elsewhere, cf. Heb. 1:8-12). The marginal reference at Matthew 1:16 to the single late reading which speaks of Joseph as our Lord's father is needlessly introduced. The rendering of II Timothy 3:16 is a step definitely in the wrong direction. It is to be expected that in certain spelling, in usage and in monetary references the version would be definitely English.

As an additional translation this new version will undoubtedly be helpful to some. In our judgment it is a volume for the reader who wants a sense of the sweep of Scripture in modern speech; it is not a basic text for the student (though it undoubtedly does have supplementary value). The student will want to use it in comparison with the older versions—to gain fresh insights from the modern language and to be sure to maintain the basics from the tried and proven.

Moody Monthly

NEW BOOKS

G. COLEMAN LUCK, EDITOR

Love and Humility

THE KINGDOM OF LOVE AND THE PRIDE OF LIFE, by E. J. Carnell
(Eerdmans, Grand Rapids, 164 pages, \$3.50)

It is always gratifying to see a book which handles a difficult subject in such a way as to make it readable. Dr. Edward J. Carnell, whose books in the realm of apologetics are well known, now has added another volume to that field.

His starting point is that modern studies in psychotherapy have taught us a lesson—namely, that love is the law of life. Love, then, is a point of contact between the Christian message and a non-Christian culture. By becoming like a little child, as our Lord has said, we discover that humility of heart makes possible an awareness of what the good life really is. This conviction of the heart says "that a person is good when he is kind and truthful." Pride, on the other hand, is detrimental to the perception of these basic spiritual truths.

The framework for the various chapters in the book is the story of Lazarus, Martha and Mary of Bethany (John 11). From the experiences of these people, Dr. Carnell effectively

illustrates such things as "The Limits of Science," "The Limits of Philosophy," "The Problem of Evil," "The Hope of the Resurrection" and "The Tears of Jesus."

One is impressed with the fact that this book, though dealing with a field usually considered basically philosophical, meets the reader at the level of his daily experience. The author has presented a strong case for the reality of that knowledge which stems from the communion of kindred spirits. They who love do not hold back secrets. A personal commitment to God, a love-relationship, based upon His written revelation, is the basic starting point for the believer. This is how one comes to really know God. He, in turn, is to show forth that love.

While the book may appear to some to be overly subjective, it does commend itself to the reviewer. There is a healthy emphasis on intelligent faith, to be sure. But the greatest of these virtues is love.—Walter M. Dunnett

The Bible Says . . .

MY ANSWER, by Billy Graham
(Doubleday, New York, 259 pages, \$3.50)

THE world-famous evangelist gives his answer in this volume to many of the problems confronting young and old in all sorts of situations and in all walks of life. However, he assures us—and this is quite evident—that his chief basis in seeking to answer these questions and solve these problems is the Bible. More than in the help of any man, however skilled and however wise, the answer is found in the Word of God and in the Person of Jesus Christ.

Simple, useful and effective answers are to be found here for the problems of marriage, divorce, the home—its happiness, disciplines and the training of children. Particular understanding is shown in the problems of teenagers—their amusements, dating, friendships, responsibilities and, as Christians, to their life and testimony for

Christ. Answers are found to problems of community life, church life, ethics, morals, temptations and responsibilities of citizenship. The reader will find helpful suggestions concerning problems of old age and retirement.

Dr. Graham deals with all of these matters sympathetically, yet firmly and in a forthright manner. Naturally, spiritual questions (and the spiritual is shown to be basic to all these problems) receive the evangelist's most serious concern. The matter of salvation, assurance and the need of a close walk with God is earnestly presented.

Any with problems who are willing to follow the answers given will assuredly find in them the solution—the help they need. Above all, Christ is presented and honored as the ground of salvation, the source of happiness and peace, and the incentive to that service which brings life's greatest satisfactions.—Nathan J. Stone

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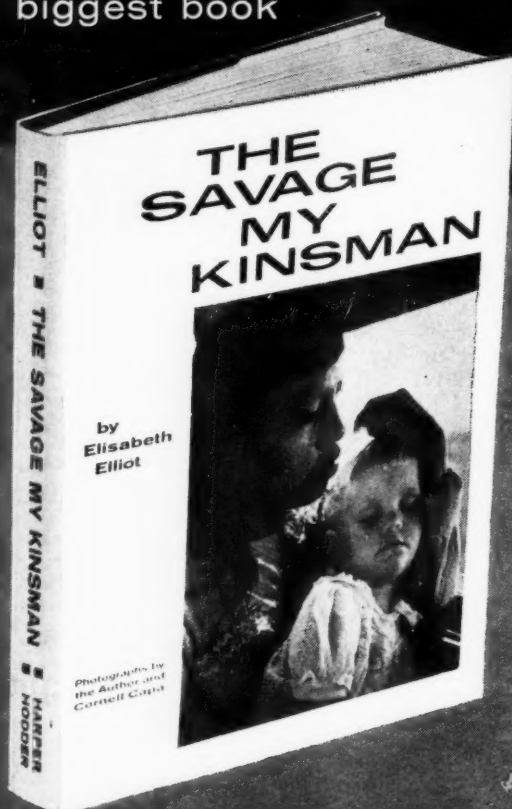
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VITAL POSSESSIONS, by Grace Noll Crowell (Abingdon Press, Nashville, 108 pages, \$1.50). A small volume containing fourteen devotional messages in prose and poetry on a variety of subjects. Thought-provoking material dealt with in an uplifting manner.

BEYOND THE SHADOWS, by Sallie Lee Bell (Zondervan, Grand Rapids, 159 pages, \$2.50). A beautiful Jewish girl, with two young men—one a Jew and the other a Gentile—in love with her in Germany during the Hitler regime are the elements that make up this story. Interesting but rather superficial, with little depth to the characters. The reader finds it difficult to care one way or another what happens to them.

LILAC TIME, by Emmet Russell (Evangel Press, Nappanee, Ind., 134 pages, \$2.00). A reprint of a wholesome love story for teenagers. Should offer help in determining the will of God for young lives. An interesting story with spiritual emphasis.

INVITATION TO BIBLE STUDY, by Miles W. Smith (The National Publishing Co., Philadelphia, 96 pages, \$3.95). This volume contains informative articles on the content and history of the Bible; also tables, maps, word lists and other items of interest to the reader of Scripture. The size of type contributes to the readability. It should be a handy, quick reference volume for busy people.

A PROTESTANT PRIMER ON ROMAN CATHOLICISM, by Angelo di Domenica (Osterhus, Minn., 168 pages, \$2.50). The author was born in Italy of a Roman Catholic family and for fifty-eight years has been a Baptist pastor. He fulfills his purpose of stimulating the reader to learn more about the Roman system by clearly defining the vast differences between the practices of the Roman Catholic church and the teaching of the Word of God.

GOD'S WILL MADE CLEAR, by Mrs. Paul Friederichsen (Moody Press, Chicago, 251 pages; paper, 89¢). In a sense this book is a sequel to *God's Word Made Plain* by the same author. It is profusely illustrated with pen-and-ink drawings and contains questions at the end of each chapter. It is scriptural, instructive and well worth reading.

Moody Monthly

LITTLE CHILDREN, SING TO GOD! compiled and edited by Allan H. Jahsmann and Arthur W. Gross (Concordia, St. Louis, 95 pages, \$2.95). This book for children contains eighty songs, eighteen full-color pictures and forty black-and-white line drawings and has a washable cover. It is intended primarily for little folks from three to six years of age. The cover and pictures are very attractive, and the words and melodies are easily within the learning range of youngsters.

THE GOSPEL ACCORDING TO ST. JOHN, by R.V.G. Tasker (Eerdmans, Grand Rapids, 237 pages, \$3.00). An excellent one-volume treatment of the Gospel of John. The word studies on the Greek text are well done, and it is worth the price for this alone. Yet, the book also is written in a style that makes it understandable to the English reader, as well as to the Greek student.

THE WINDOWS OF HEAVEN, by Ruth Gordon Short (Southern Publishing Association, Nashville, Tenn., 127 pages). An interesting little book containing brief sketches of those who used their money to "lay up treasures in heaven"—Wesley, Whitefield, Muller, Crowell, and others. Then, in contrast, the experiences of others who laid up their treasures on earth, with sadness and misery resulting.

COMPLETE WORKS OF FLAVIUS JOSEPHUS (Kregel Publications, Grand Rapids, 770 pages; paper, \$4.50; cloth, \$6.95). A volume all serious students of Bible history should possess. Written by the greatest of all Jewish historians, outside the Bible writers themselves. Josephus is our chief authority for much of the period just before and during his lifetime (A. D. 37-95).

THE COKEBURY GAME BOOK, by Arthur M. Depew (Abingdon Press, Nashville, 319 pages, \$2.95). Newly revised from the original 1939 edition. Contains directions for scores of games for various situations and times. A useful handbook.

THE EPISTLE TO THE ROMANS, by James M. Stifler (Moody Press, Chicago, 256 pages, \$3.50). Reprint of an edifying exposition of the Apostle Paul's greatest epistle. The author (1839-1902) was a teacher at Crozier Theological Seminary.

THE EPISTLE OF PAUL TO THE PHILIPPIANS, by Ralph P. Martin (Eerdmans, Grand Rapids, 237 pages,

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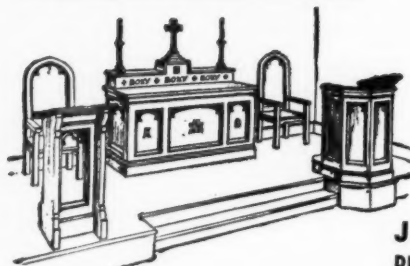
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\$3.00). A treatment of the Greek text, written for the non-Greek reader. The work is adequate and illuminating, but from the author's discussion of 2:6-11 it is clear that he holds a low view of the deity of Christ. He says that Christ chose to tread the path of lowly obedience in order to be placed on an equality with God which He did not have previously.

NEWBERRY STUDY BIBLE, by Thomas Newberry (Kregel Publications, Grand Rapids, 1741 pages, \$17.50). A handsome edition of a valuable study Bible. The A. V. is used, with symbols distinguishing the tenses and moods of the verbs in the original, plus certain other grammatical features. The most important Hebrew and Greek words are shown in the margin. Special material is provided on the Names of God, the 70 Weeks of Daniel, the Tabernacle, the Temple, etc., as well as various other features. The author lived 1811-1901 and belonged to the Brethren movement in England.

A CHILD'S SHINING PATHWAY OF CHRISTIAN NURSERY RHYMES, poetry by Louis Bone Eavey, drawings by Emmy Lou Murphy (Zondervan, Grand Rapids, 57 pages, \$1.95). A lovely book for small children. Attractive to look at and read, but with real spiritual and doctrinal emphasis.

BIBLE DIGEST, Vol. I, Genesis-Job, by Charles W. Slemming (The Bible Testimony Fellowship, London, 286 pages, \$4.00). This series of simple synthesis-style studies of the Bible books is recommended for help in gaining a general overview of the Bible. It should be used in connection with charts prepared by the author and referred to many times. Thoroughly evangelical, with excellent applications of spiritual lessons.

THE LONG CRY, by Mildred Offerle (Concordia, St. Louis, 147 pages, \$3.00). A colorful and exciting story for young people of a Jewish girl, Miriam, in the days of Jeremiah the prophet, and of the Babylonian conquest. It gives a good picture of the strife and upheaval which faced the Jewish people during that period.

BESIDE THE STILL WATERS, compiled by N. A. Woychuk (Miracle Press, St. Louis, 361 pages, \$2.50). This novel daily devotional book combines inspirational meditations with expository Bible studies. Each of twelve well-known Bible teachers writes a month of messages based on a particular book of the Bible.

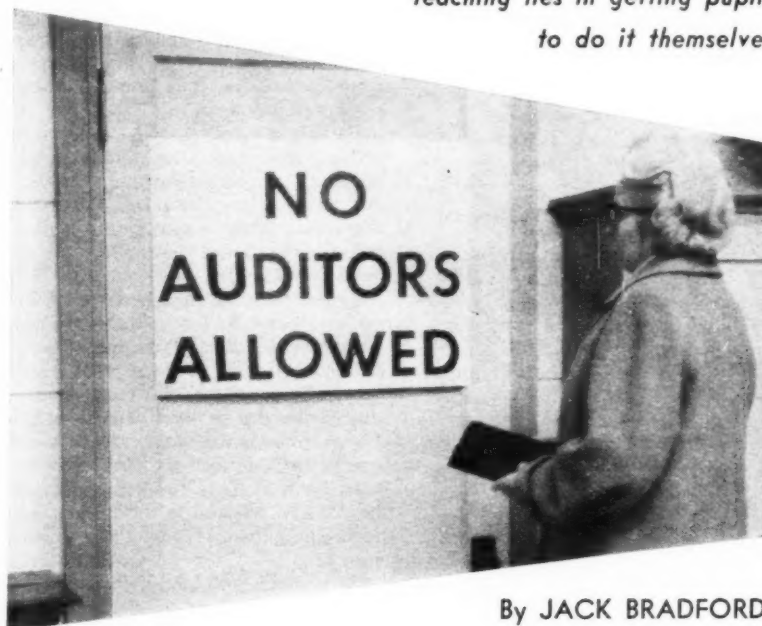
Moody Monthly

idea NOTEBOOK

A SERVICE DEPARTMENT FOR CHRISTIAN WORKERS

FRANCES MANNING • EDITOR

The secret of successful Sunday school teaching lies in getting pupils to do it themselves



By JACK BRADFORD

Who learns the most in adult Sunday school classes? The teacher, of course! How often have we heard teachers tell how much they have learned since they began teaching Sunday school. Unfortunately, real Sunday school success depends not on how much teachers learn but on how much the pupils learn.

In many of our Sunday schools pupils come week after week and watch the teacher learn. The teacher is more concerned with giving pupils what he has learned rather than leading them through the process of learning. The reason teachers learn the most is because they do the most.

Most teachers could increase their effectiveness many times if they would get their pupils actively involved in "doing" the lesson. When a pupil does no assignment, takes no tests, is not held responsible to intelligently recite in class, he learns very little.

How simple it would be if the prophet had said, "Gather the people together that we might teach," rather than "Gather the people together . . . that they might learn."

The most crucial point in any Sun-

day school lesson comes at the time of assignment and application. The distinction between the two must be carefully made for both of these offer tremendous possibilities for development in the Christian life.

It's no easy task to enlist students in purposeful Bible study outside of class—but it's important. This is "assignment."

Adult classes present an enigma. Naturally being of an independent, mature bent, they want to study what they want to study. They often have

FILE

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a learned teacher who follows a curriculum he and the class mutually choose. The teacher has a number of good study volumes which include everything from Bible handbooks to twenty-six versions of the Bible. He does the work; the members come and listen. If no lesson materials are used,

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Lead your class to HOME BIBLE STUDY

Having trouble getting pupils to study the Bible for themselves? Check this list of ways to lead them into profitable Bible study—both in class and at home.

- ✓ Use a record system that indicates "prepared lessons."
- ✓ Make specific assignments.
- ✓ Have each member work out a plan for Bible study—time, place, system of study.
- ✓ Devote several sessions to supervised Bible study.
- ✓ During class discussion refer to study helps—concordance, Bible dictionary, commentaries.
- ✓ Stress note-taking and supply notebooks.
- ✓ Motivate the class with audio-visual materials.
- ✓ Use the pupils' manual in class.

few teachers take time to outline carefully the assignment.

It's no wonder that few of our classes study the lesson when there is no study manual, nothing included in the record system to indicate a prepared lesson and little incentive offered in the class hour to encourage pupils to study.

The following organizational plan will go far to lick the problem. Divide the class into four groups. Each week let one group have some responsibility in preparing and teaching the lesson. They may do research, participate in a panel or debate, lead buzz groups, stage a skit to open the lesson, prepare some visual for the teacher or lead a discussion. In this way at least one-fourth of the class does some outside work each week. That's better than one person doing it all. But this will put a greater responsibility on the teacher to meet or call the various groups from week to week. The tendency too often is to prepare a nicely packaged lecture (with little opportunity for participation) because we are just too busy for pupil contact.

✦ If we get pupils doing the assignments, we've won half the battle. The other half is the application. Learning depends not on what pupils hear but what they do about what they hear.

Unless our lessons get out of the classroom we have not really "learned Christ." No Sunday school class should ever be dismissed without some definite understanding on the part of every class member of what he can do, feel, think or observe in relation to the morning lesson.

Too often our pleas are nebulous and taper off into generalities. We send people away without a clear understanding of "what this lesson means to me in my life this week." Pupils have the *what* but little in the way of the *how* to do it. And we know from experience that doing does not always follow knowing.

Think seriously of a carry-over project for your class. This should grow out of the lesson material itself and should not take much time. The important thing is that pupils will be consciously doing something on the basis of what they have learned. They may forget what they have heard, but nothing can take away the lesson they have learned through doing.

Perhaps as a project your pupils can pray for a particular request every day, or send a get well card to a sick friend, or finish a book, or give someone a tract, or list some observations they have made. These things should be done in relation to the Sunday lesson. The purpose is to get Christianity into life.

A project provides excellent continuity from week to week to allow time for brief progress reports each Sunday morning. With some ingenuity this weekly reporting will build class morale and enthusiasm. It's always easier to memorize Scripture, or whatever else we decide on, when "everybody's doing it."

It's time we got down to the serious business of training our pupils not only to study the Bible for themselves but to make concrete applications of the Word to their daily lives. A few signs around our Sunday schools titled, "No Auditors Allowed" might be in order to squelch the idea once and for all that the teacher does it all.

Answers to Last Month's Exam Life Through Believing Unit 7

1. False; 2. False; 3. True; 4. False; 5. True; 6. Healing of blind man, raising of Lazarus; 7. Martha; 8. Greeks; 9. Feet; 10. Death; 11. High Priest; 12. Mary of Bethany; 13. The Resurrection and the Life; 14. Isaiah 53.1; 6:10; 15. b; 16. d; 17. c; 18. d; 19. b; 20. c.

Note any questions you answered incorrectly, and find the correct answer in the lesson before reading Unit 7.

Moody Monthly



VBS CRAFT CORNER

By Evelyn Witter

VACATION Bible school time spells activity. It's a time when teachers put the emphasis on *doing*—for Christ, for others, for the church. Have you wished for a few more activity suggestions as you've looked over your coming curriculum? Here are three ideas that might help. Perhaps you won't use them all during VBS, but clip them and file them for future use in your Sunday school class or other program.

Dish Mop Puppets

Dish mops make a good base for puppets. The mop end serves as the filling for the puppets head and makes a good head of hair. The stick forms a body which children can handle without breaking, and to which garments can be tacked.

The face needs some sewing. Take a strip of cloth about 5 by 7 inches,

double it to 2½ by 7 inches and sew it together along the long side. Turn it inside out, and draw a face on the middle of it with crayon.

Lay this cloth over the mop with 1½ inches of hair sticking up above the cloth. Sew the strip on to the tight part of the mop, making sure that the puppets face is centered in the front.

**F
I
L
E**

3. CRAFTS AND HANDWORK

VBS, Activities for

To make the hair more natural, press it down on each side of the cloth face.

Now the puppet is ready to dress with scraps of material chosen for a Bible character. Hold the dish mop puppet by the stick and thumb tack on the costume.

Flower Vases

What should you do with those marigolds, roses, dandelions and other cut flowers which pupils bring for the VBS classroom? You can make a good looking flower vase for them with an empty milk carton. Cut off the top and cover the carton with aluminum foil. The wax coating on the cartons makes the holder water proof. You might put strips of colored paper around the vases to brighten it up. When the flowers are gone, you can discard the vase and eliminate storage.

Autographed Aprons

Want a keepsake from each class—one that your pupils will love to make? Make a tie-around-the-waist apron of unbleached muslin. Have your pupils sign their names. Embroider each name and wear your apron while you work with the pupils who signed it.

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MOODY MONTHLY

junior

ANGRY WORDS

By June Oulund

I JUST had the shock of my life! I mean I really "got my eyes opened," as Pastor says.

When I was still very young, Mom taught me about the commandments God gave Moses. I know that to be a good witness—that's when you tell people Jesus loves them and died to save them—you have to live up to all God expects of a Christian. And you shouldn't use God's name in swearing—that's one of His commandments.

One day when Tony—he's a tough kid from the next street—walked up to us and started swearing, I told him it was a sin to use God's name like that.

Then the other day my buddy Art—he's a Christian too—and I asked Tony to come to Bible Club.

Tony jeered, "Look who's preaching." He flicked his hand cross my chest. For a minute I thought he was going to sock me. "Since when are you such a saint?" he asked. "Your language isn't so hot."

"I don't swear!" I shouted.

"Hah!" Tony strutted off.

"That stupid bully!" I sputtered, and I was glad he could hear me.

"Let's see if the guys are playing marbles," Art suggested.

I forgot about Tony after we got into the game. I like to play marbles the best of any game, I guess.

This kid, Iggy, was playing too. He's a good joe, but kind of fat and slow and always laughing. He was slow, as usual, making his shot.

"Hey, speed it up, Fatso," I said.

Iggy sat back on his heels. He didn't laugh. Then he said something about having to go home. The game broke up after that.

"Why do you keep riding Iggy? Calling him 'Fatso' all the time."

"He is fat," I explained.

"You don't have to keep throwing it in his face." Art acted sort of funny.

I wasn't home two minutes when I found my model airplane that I'd been working on in a broken heap on the table.

"I'm sorry about that," Mom said, coming up behind me. "Petie pulled



The airplane wasn't really broken after all. The glued pieces had just come apart. Galloway photo.

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it off the table and dropped it before I could rescue it."

I turned on my baby brother. "You clumsy ox!" I shouted.

"That's enough!" Mom had me by the shoulder in that don't-you-argue-with-me grip. "Petie is still too young to understand what he did. If you had put the plane up on the shelf as you were told, this wouldn't have happened."

The airplane wasn't really broken after all. The glued pieces had just come apart and Art helped me fix it.

This morning I went down to the culvert under the highway, one of our hideouts. Art, Iggy and a couple of others were already there. I could tell they were having a big discussion. I hurried to get in on it—then I heard my name. I don't know why, but I ducked down behind a scrubby bush. I couldn't believe it! They were talking about me.

"If only he didn't talk so mean to everybody," I heard.

"Take yesterday," Art said. "He told Tony not to swear, then he turned around and called Tony names because he wouldn't listen."

"Maybe he doesn't know how he sounds," Iggy said, and he sounded sort of hopeful.

"Pastor says we have to show the kids we like them if we want them to come to Bible Club, but he's not helping." That was Art.

I left then. I'd heard all I could take. My friends. I was pretty steamed up.

I walked around for a while. I'd never thought about the things I said. Of course, sometimes I got mad. But most of the time I was just kidding.

I wasn't feeling so good. I decided I'd better talk to Mom. She's pretty understanding—for a mother.

Mom listened 'til I'd told her everything. Then she said, "Using God's name in anger is sin, son, but using unkind words in anger is not only wrong but shameful. Remember how angry you were with Petie? Change places with him. Would you like being called a clumsy ox—or any other name like that?"

"No."

"Do you think God would call Tony a bully? How can he think God loves him when you don't show him that you care? To be God's messenger you have to try to be like Him."

Then I got it!

"I have a lot of apologizing to do," I admitted. "First of all, to the Lord. Then Tony. It isn't going to be easy."

"No," admitted Mother, "living as a Christian should is never easy." Then she smiled at me. "It takes a strong fellow."

From *La Estrella de la Manana*. Used by permission.

May, 1961

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Number N-1 above is Jo Tae Bok. Two years after his birth the Communists killed his father who was a government employee. His mother managed to keep him alive by begging. Finally without employment or food, she died of starvation. For 10 months Tae Bok wandered about, crying, begging for food, sleeping under bridges or in doorways. But God heard his cries. Last Christmas eve he was brought to our Chinju Christian Orphanage. Now he has loving care, has been advanced to 4th grade and grows stronger each day.

"A Little Child Shall Lead Them"

Number N-5 is Bak Jung Yup. This now happy, smiling little girl lost both parents. Her father died when she was only eight months old. When less than four, her mother also died. For the next ten months she lived by begging from door to door. Finally another child in our Mercy and Love Orphanage led her to the Home where she is lovingly cared for. A soldier sponsored her for a while, but was unable to continue. Now she is waiting for a new sponsor. She is doing well in the 5th grade. Won't you "adopt" her?



It would break your heart to see the desperation and want of Korean orphans wandering the streets of towns and cities, homeless and hungry. Be one of the many sponsors needed to help us get them off the streets and into our Homes and bring them up as Christian leaders of the future.

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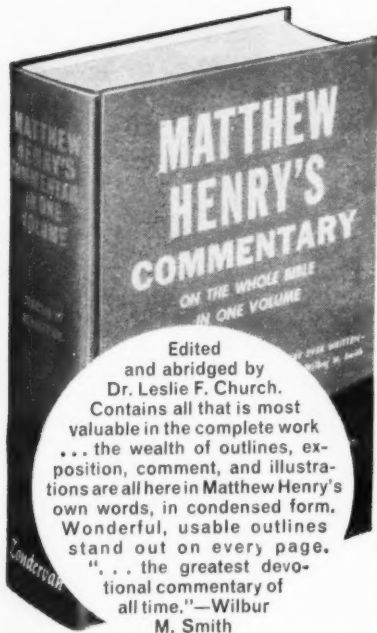
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[Continued from page 19]

work. And sometimes when I am feel-
ing sorry for myself, I remember the
verse, "Lo, I am with you always, even
unto the end of the world."

One bit of advice I can give, gained
through experience, to the future pas-
tor's wife: Let the Lord choose your
mate, for if there is no call to service
on the wife's part, the marriage cannot
be complete in Him.

NORTH CAROLINA

Sir: My call first came nearly thirty
years ago when I was a young girl,
and the call was to the mission field.
However, I never did feel the call to
any one mission field.

While at Wheaton College the very
wise and gracious dean of women
gave me part of the answer. During
an interview she asked me what I
planned to be. When I answered, "A
missionary," she asked me what field
I planned to go to. My answer was,
"I do not know."

"That is good," she said. "A woman
should go where her husband goes."

I thought no more of it, for there
was no special young man in my life
then. About a year later I met and
married the wonderful man of God
who has been my husband for twenty
years. His plans were to be an evan-
gelist and minister of the gospel in this
country.

I do not consider that I am living a
"fishbowl" existence. I am living for
my Saviour and trying to set an ex-
ample for others. Any "stress and
strain" is more than repaid by my
being able to help a chosen servant of
God in God's own mission field—the
world.

KANSAS

Sir: In the light of what the pe-
riodical you mention says about min-
isters' wives, I'm a first class dud. As
to your question—that's more to the
point.

Honestly, I did not pray for the Lord
to send me a minister to marry. Years
before I married, I had given my life
to God to be used where and how He
wanted. So in that sense I was defi-
nitely called to serve. And that even-
tually led to my being married to a
minister. If I were married to a
butcher, a baker or a candlestick
maker, my service to God should be
nothing less than it is now.

When opportunity arises to answer
questions about the role of the min-
ister's wife, I have been frank to say
that she is a layman just as they are.



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Be assured that my frustrations, discouragements, problems, are no more staggering than those of any other mother of seven children, the wife of one husband.

Our pastorates have not been beds of roses. They have often brought trials and testings. But we keep our sanity because we have the assurance of the abiding presence of God's Spirit, and He will not allow more than we can bear.

INDIANA

Sir: I write as a former pastor's wife. After fifteen years of serving as pastor of several churches, my husband is preparing to enter a teaching ministry.

My call to help in the ministry came about in this way. While still in high school, I was persuaded that God wanted me in "full-time" Christian service. During my early college years, that impression deepened, although I was given no assurance as to where the field of service lay. I often looked with longing to the foreign mission field, but the conviction that this was my future sphere was not strong enough to allow me to join the college foreign missions fellowship group.

When the man who is now my husband asked me to marry him, I felt unable to give him a definite answer, until further waiting on the Lord revealed God's particular field of service. My friend seemed headed for the pastorate; I felt the Lord might want me in a foreign land. How could I say yes or no until I knew?

The next few months were miserable, especially for my would-be husband, although he exercised admirable patience. When it seemed this intolerable situation would never be resolved, all at once the overwhelming conviction came to me that I really loved this one, and that God had placed that love in my heart... Then I knew that the answer would be yes.

Twenty years have passed since that time, and in all honesty I can say that I have never doubted God's leading. I have always felt that God had a special ministry for me wherever He led my husband.

WASHINGTON

Sir: Life in "the fishbowl" is indeed May, 1961

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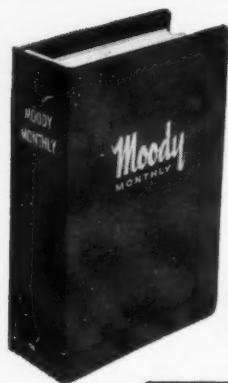
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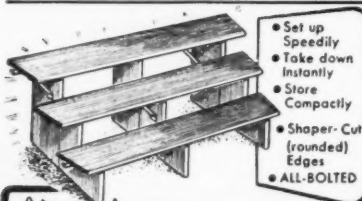
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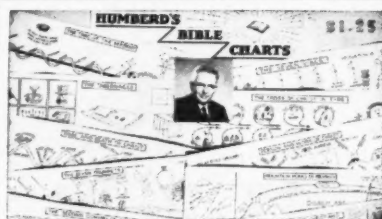


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complex and contradictory, but to me it adds the dash of spice and zest that I need for the fullest enjoyment of life.

As a young person, I presented my life to the Lord to do His will, then went about doing each thing He put before me. In the course of time, a friendship was formed that I knew was of God's designing. I had been raised in "the fishbowl"; now I was asked to return to it!

To me, marrying a minister was a divine call to the women's portion of a "ministerial partnership" plus the call of a personal love. A minister's wife is indeed "hubby's helper," but as a member of a three-way partnership: "workers together with God."

NEW YORK

Sir: As to whether a pastor's wife should have a call to her work, I believe the answer is definitely yes. I did not have that call when my husband accepted his first pastorate. But we did not accept the second one until I had this assurance—experience had proved it necessary!

Over the years, my husband and I have come to the following convictions: 1) Both the husband and wife need God's call to a particular type of service. Without this call and without personal convictions in the matter, the wife is apt to become dissatisfied, and will not be a proper help meet to her husband or a blessing to the work. 2) To a specific pastorate, both husband and wife should have God's call—for the same reasons.

If I were to counsel young people who are considering Christian service, I would suggest: 1) Do not give out unnecessary information about tentative plans, because you will then be faced with the confusing additional burden of public opinion. 2) Do not be pressured away from God's real choice by the opinions of acquaintances—or by a sense of duty.

GEORGIA

Sir: [Your editorial] struck a responsive chord with me. Having been a "daughter of the manse," I realized what was involved when I said, "I do" to a prospective minister of the gospel. I had watched my godly parents as they wept and rejoiced together through many wonderful and bitter experiences.

Now, as a minister's wife, I feel very definitely that I could be a very unhappy person if it were not that I am serving the Lord Himself and not my husband. We've had trying times—living standards below normal, undesirable neighbors, misunderstanding, late hours, and many other inconveniences. But after reading many missionary books—I think of Rachel

Saint and Betty Elliott living in the savage Auca tribe in Ecuador—I find all my problems reduced to nothing. And any inconveniences are made up by all the thrilling answers to prayer as the Lord is allowed to work and people's lives are changed.

CALIFORNIA

Sir: I am the wife of a dedicated pastor and the mother of three daughters. We have served two established churches and are now beginning a new one. The years have been precious, rewarding and fruitful, although at times we have been tested and tried.

I believe with firm intensity that the wife of the minister must have a divine call. Her mental, physical and spiritual needs demands this. Her life, as well as that of her husband's, must be an example before her children and the congregation. She becomes one with her husband in all things, and must feel the direct leading of God at all times.

Yes, I do enjoy helping hubby, but first and foremost I am serving my wonderful Lord.

WISCONSIN

Sir: Let me begin at the beginning. At fifteen, God called me to His glorious light, thanks to a faithful pastor and his wife who lived Christ and loved me. I saw no happier people than Christian pastors and their wives, and I knew that God wanted me to be a pastor's wife also.

A girl does not, however, go around announcing that God has called her to be the wife of anyone! So I kept

When alone, guard your thoughts. In the family, guard your temper. In company, guard your words.—W. E. Pietsch.

the calling in my heart, asking His guidance, and meanwhile signed up for the courses [in Bible school] that would best equip me to enter this sacred ministry.

The verse I clung to was: "Delight thyself also in the Lord, and He shall give thee the desires of thy heart," as I waited and watched for Him to send along the right preacher. And He did!

Now I'm surrounded with boxes, toys and two little boys. God still keeps me very busy in His service, and my calling has not changed—it's developing! Where God sends my husband He sends me.

Making the preacher's home a happy one, and his family examples of what he preaches, are too difficult without a divine call. Without it, the heart of his wife would surely faint. END

May, 1961



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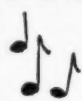


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NOTES ON CHURCH MUSIC

By Don Hustad



IN OUR SERIES of discussions concerning various areas of church music, we come this month to what we often refer to loosely as special music. Under this term we will in-

clude all non-congregational vocal music—solo, small ensemble, and choral music.

Waldo Selden Pratt in *Musical Ministries in the Church* (Revell Co., 1901) points out that the spiritual function of the choir is a priestly one. They do something on behalf of the congregation of worshipers which they cannot do for themselves. So it is that the spiritually minded audience hears the anthem, not as spectators at a concert, but with the knowledge that this is their expression of praise. They will join their hearts, their minds and their emotions with the choir members who are offering the "sacrifice of praise" with their lips, as well as their hearts.

Similarly, in the gospel solo or the male quartet, the singers are rendering a word of testimony or of admonition. The rest of the congregation hear it—not in terms of pleasure—but as their own expression of faith. They will sing "in their hearts" in harmony with those who are using their voices.

When choosing material for the choir, the director must always remember his priestly function. He is not offering the work for himself alone, but for each member of the congregation, and they must understand it in order to share it.

Some congregations cannot share an expression of praise that is unfamiliar. For them the arrangement of the hymn or gospel song is easiest understood and shared. Fortunately, there are many fine arrangements available today. Broadman Press has just released a new volume entitled *Selections for the Revival Choir*, No. 2 (60¢); its simple settings are ideal for the evangelistic crusade. Another simple book is *Mixed Voices*, No. 2 (Lillenas; 85¢). The larger choir may want to consider the unique pair of books arranged by Dick Anthony:

Zondervan's Trios (60¢), written for ladies' voices. *Zondervan's Songs for Men* (60¢) combines with it for a full seven-part mixed chorus. Last (and probably least) is a volume I was privileged to complete for the Hope Publishing Company, *Hymn Arrangements No. 7 for Mixed Voices* (75¢).

Some churches seem to feel that they dare not even try to exist without a choir. But let's remember that special music should be just that—special! There is a certain minimum standard of quality for the solo, the trio or the choir. Sometimes I think the small church with limited talent should better concentrate on good congregational singing until they have attracted or trained enough people for a good choir.

More and more churches are finding that anthems for the choir truly provide something special that lifts the heart in emotion that approaches spiritual ecstasy, and fulfills the injunction of Psalm 66:2: "Make His praise glorious." A letter to any one of the leading publishers will bring you a descriptive catalog, and perhaps even some samples.

Better still, become a member of the National Church Music Fellowship, and you will receive regular sample copies of biblically strong anthems selected by the Fellowship's literature committee. Membership fee is only \$3.00 (Thomas Zehr, secretary, 701 W. Rudisill Blvd., Fort Wayne 6, Ind.). And what of solo, duet, trio and quartet books? They certainly are not in short supply. These good choices have come across my desk lately:

Let's Sing Duets, Vol. 3 (Singspiration, 75¢); *Songs for Men*, No. 2 (Broadman, 75¢); *Solo and Duet Specials*, No. 1 (Hope, 85¢); *Low Voice Solos* No. 4 (Lillenas, 75¢); *Gospel Songs for the Easter Season* (Rodeheaver, 75¢); *Hymn Arrangements No. 3 for Treble Voices* (Hope, 75¢).

Whenever I need encouragement in the ministry of song, I read again II Chronicles 5:11-14. Here was an instance when during a musical offering of praise, "The house was filled with a cloud . . . so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."

A timely suggestion: see what God is doing in mission fields across America while you are having the time of your life...

VACATION ON A HOME MISSION FIELD!

By Jim Johnson

A COUPLE of years ago, a Christian businessman who was traveling through the South stopped at a certain place in Tennessee for a few days of relaxation. The town was Grandview, just across from the Kentucky border, and the place where he stayed was a home mission station called the Cedine Bible Mission. The things he saw there were so amazing, and made such an impression, that he and his wife decided to come there the following summer to spend their entire vacation. Of course he saw the natural beauty of the Tennessee countryside, the laughing streams filled with fish, the scenic wonders and the historical sights. But he saw something else. He saw in this ideal vacation spot a dynamic home missionary activity reaching the vast Negro population in that area for Christ. To him and to his wife it was an unforgettable



Storytime at the Open Door Children's Home.



Fisherman—guest at Oak Hills Fellowship.



Navajo Indians ride in the Navajo Mountains.



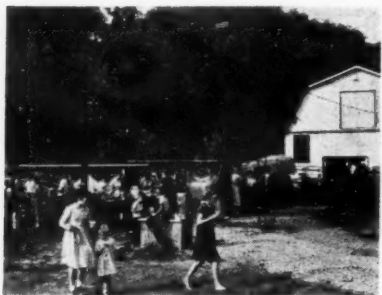
Chow time at Bancroft Bible Camp grounds.



Cotton workers in California hear the gospel.



Lake at Cedine Bible Camp, Grandview, Tenn.



At the Bethany Children's Home—a picnic.



Students at the Appalachian Bible Institute.



Navajo Missions workers in Farmington, N. M.



New Navajo Indian church near Gallup, N. M.

experience each day, when the day's fishing was over, to sit by the campfire and listen to the testimonies of Negro young people who had come to know Christ through the camp ministry.

Experiences like these in dozens of different settings throughout the country await the Christian vacationer this year, who will combine his time of recreation with a bit of purposeful exploration in the little known but vital area of home missions.

You may have contacted already some home missions work which you might visit this summer—a camp, school or mission known through your church or through some Christian organization. On the other hand, you may not have even heard of such a possibility, though some home missions have been opening their camps and grounds to summer vacationers for years.

To help you, MOODY MONTHLY has polled members of the largest organization of home missions groups, the National Home Missions Fellowship. Twenty-four member organizations have responded to this inquiry to say they will welcome visitors this summer, and they have listed for us vacation advantages to be found in their areas (see page 55). Other home missions organizations outside of the NHMF may also be contacted about vacation possibilities.

The main point to be grasped, of course, is that wherever you live or wherever you plan to go, there is probably a home mission field nearby where either a visit or a vacation is a distinct possibility.

If you are asking what kind of people are these missionaries, what do they really do, what are their struggles against terrain, unbelief and opposition, the answers are best found on the field itself, while you enjoy fishing, swimming, boating, hiking and all the adventure of a truly worthwhile vacation.

♦ LET'S LOOK to the South first of all. The state of Kentucky is one good representative region. Here are some of the most beautiful scenes found anywhere in America. Up around the north fork of the Kentucky River, for example, are many natural bridges, carved by nature out of the solid rock. You view them against the backdrop of mountain streams and pine forests.

Cumberland Falls and Natural Bridge Park afford the vacationer many thrilling experiences. And "getting away from it all" is easy, since some mountain areas have no roads at all, and the only transportation out is by river.

Yet in the wild beauty of Kentucky

there is great spiritual need. Homeless children are here, and whole families completely cut off from the outside world. Drink and immorality stalk the living.

That is why a dedicated people committed to the task of naming Christ "where He is not named" have gone into these hills and "hollers." These missionaries are plain Christian folk with a burden, and they would like to share it with you if they can. Seeing firsthand what they are doing—through children's homes or camps, public schools or VBS meetings held in some crowded shanty up the creek—will be a transforming experience.

♦ BUT WE have spoken of only one area. Go west to the Grand Canyon. Thousands of people skimp, plan and hope for a long-awaited trip to this wonder of nature in Arizona and Colorado. Here the grandeur of the West comes alive, for in that great cathedral of rock is nature's finest architecture.

The Grand Canyon area is not all splendor and beauty, however. Back of the rocks and cliffs is the neglected, hungry heart of the Navajo Indian. Displaced, forgotten, dependent on a primitive culture, he is mostly just an object of a tourist's curiosity. Yet he is not altogether forgotten. The business of Christlike compassion is going on in that land of sun, wind, rock and prairie. Home missionary programs are being carried on. Bible classes, churches and schools are being used to bring to the Navajo Indian the precious gift of life in Christ.

♦ THE NORTH central area also offers the possibility of an unforgettable vacation experience. Minnesota—land of lakes and forests and abounding life in every form! Here you feel the warm, cozy sun in the daytime and refreshing coolness at night. Here are the elegant birch, proud poplar and majestic fir. Here hay fever and asthma victims find refuge. A truly great vacation country.

Yet here, in the past, rural peoples lived and died without any spiritual contact at all. Then into the heart of the region went the Oak Hills Fellowship (not now a member of NHMF), centering its work six miles southwest of Bemidji on the shores of Lake Marquette. Now 130 acres of campground, school, dormitories and teaching facilities form the spearhead of a mighty spiritual force that in thirty-seven years has transformed many of Minnesota's rural people into the likeness of Christ.

Rollin Sherwood will not forget Oak Hills. In 1940, he and his wife at-

[Continued on page 56]

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BANCROFT GOSPEL MINISTRY, R.F.D. 1, Kingsport, Tenn. Nondenominational ministry reaching rural and mountain areas through Sunday schools, Bible clubs, day school visitation. Summer camp, July, August. Near Great Smoky Mountain National Park and Natural Tunnel.

BETHANY CHILDREN'S HOME, Bethany, Ky. Interdenominational work in the mountains of eastern Kentucky. Hospital, school, post office, clothing and grocery store, dormitories. Four outstations nearby. Beautiful country. Sky Bridge and the Natural Bridge 35 miles away. Can accommodate up to six people overnight on advance notice.

BIBLE CONFERENCES AND MISSIONS, Reeves, La. Independent mission with three missionaries among the Koasati Indians and two with the Acadian French. Conditions comparable to mission work in the Latin Americas. Two stations, two Christian grade schools, Bible conference grounds with accommodations for about 200 campers.

BIBLE-TO-YOUTH CRUSADE, R.D. 1, Box 144, Mt. Union, Pa. Non-denominational ministry in neglected areas of central Pennsylvania. Largely rural. Bible camps for youth, June 17-July 15; Family Week camp and annual convention, August 21-26. Bible schools, youth classes, rural church. Beautiful mountain scenery, good trout fishing.

CEDINE BIBLE MISSION, Grandview, Tenn. Independent faith mission ministering especially to the Negroes. Bible clubs, child evangelism classes, Saturday night youth rallies, home visitation, Bible camps and conferences. Beautiful scenery, good fishing, scenic and historic places of interest nearby.

DESSIE SCOTT CHILDREN'S HOME, Pine Ridge, Ky. A non-denominational work with children, which seeks to maintain a homelike atmosphere. Summer Bible camp, health program, morning and evening devotions. Several large dormitories on scenic, wooded acreage. Good hiking. Located near Natural Bridge State Park.

EMMANUEL BIBLE FELLOWSHIP, Barbourville, Ky. Interdenominational missionary work in the hills of Kentucky, visiting public schools with a Scripture memory program. Sunday schools, church and community work, DVBS, Bible camp during June, July. Beautiful scenery. Cumberland Falls 20 miles away.

FAITH MOUNTAIN MISSION OF KENTUCKY, Guage, Ky. Rural interdenominational mission in Cumberland foothills, with seven stations scattered in Breathitt and Magoffin counties. Bible camps in midst of rugged beauty. Homecoming camp rally June 3. DVBS in July, August. Fifty miles from beautiful Kentucky Natural Bridge. Good fishing in Dewey Lake nearby.

FLAGSTAFF MISSION TO THE NAVAJOS, P.O. Box 1397, Flagstaff, Ariz. Working among Navajos and other tribes of Arizona. Indian Bible Church in Flagstaff, DVBS and summer Bible camps at Mt. Eldon conference grounds under Ponderosa pines, altitude 7,000 feet. Beautiful scenery, good trout fishing.

GOSPEL ASSOCIATION FOR THE BLIND, 120-20 18th Ave., College Point, L.I. 56, N.Y. Independent, interdenominational organization ministering to 350,000 blind persons of the United States through Braille Circulating Library, records, correspondence school, radio. Annual Bible camp and conference for the blind.

KENTUCKY MOUNTAIN EVANGELICAL FELLOWSHIP, Martin, Ky. Independent mission working mostly among rural people of Floyd and Magoffin counties. Two rural churches, outreach to the schools. Beautiful scenery. Jenny Whitley State Park and Dewey Lake nearby.

MANNA BIBLE INSTITUTE, 866 N. 41st St., Philadelphia 4, Pa. Urban independent Bible Institute. Adult evening school located in dense city population; open to students regardless of educational background. Operates Tuesday, Thursday evenings, 7:30-10:00 p.m.

MISSIONARY GOSPEL FELLOWSHIP, Turlock, Calif. Non-denominational work among migrant farm workers in California, Arizona, Florida. Sunday schools, Bible clubs, summer camps, DVBS, release time classes, etc. Nearly forty missionaries. For Florida field contact Rev. Arthur Bakker, 2421 49th St., S.W., Ft. Lauderdale, Fla.

MISSION TO THE MIGRANTS, 2007 W. 78th Place, Los Angeles, Calif. Places missionaries among itinerant farm labor camps of Arizona, California. Much work among underprivileged American whites, Negroes, Indians, Mexicans. Certain areas could accommodate visitors if notified in advance.

NAVAJO MISSION, INC., P.O. Box 1230, Farmington, N.M. Non-denominational mission ministering to native Indians on the desert. Print shop and home for motherless Navajo children at Farmington. Many National Monuments in the area, including Mesa Verde, Chaco Canyon, Aztec Ruins, Monument Valley and Grand Canyon.

NORTH ARKANSAS GOSPEL MISSION, Hasty, Ark. —Rural non-denominational mission establishing Sunday schools and Bible churches in the Arkansas Ozarks. Reaching school children through Bible classes, DVBS in May and June. Family Bible Camp over July 4, regular camp sessions July 16-Aug. 4 at Rock Haven Bible Camp on Buffalo River. Beautiful scenery, fishing, float trips on the river.

OPEN DOOR CHILDREN'S HOME, Hazard, Ky. Non-denominational Christian home for destitute and neglected children, most of them coming through the courts. Here they are cared for and taught the Word of God. Located in the beautiful Kentucky mountains 20 miles out of Hazard on the historic Trail of the Lonesome Pine.

OPEN DOOR MISSIONARY FELLOWSHIP, P.O. Box 5393, St. Louis, Mo. Independent mission established to evangelize Negroes and aid upbringing of Negro Christians. Children's Bible classes, youth rallies, adult evening school, DVBS, nursery classes, correspondence school. Fields in St. Louis, Mo., Jackson, Miss., and Sacramento, Calif.

RURAL HOME MISSIONARY ASSOCIATION, Inc., Morton, Ill. Independent agency reaching rural communities with a full church program. Sixty missionaries in fourteen states. Visitors welcome. Annual home missionary conference at Morton, Ill., Apr. 26-30.

SCRIPTURE MEMORY MOUNTAIN MISSION, Emalena, Ky. Interdenominational faith mission ministering in the hill country of eastern Kentucky. Summer Bible camp, one-week adult conference. Beautiful campground, with swimming pool. Near coal mines, flood control projects and other points of interest.

SOURCE OF LIGHT MISSION, Madison, Ga. Independent Bible correspondence school ministry with branch locations in Kingston, Jamaica, and Guatemala City, Guatemala. Georgia headquarters includes print shop, correspondence school and administrative offices. Visitors welcome. Overnight facilities can be arranged.

SOUTHLAND BIBLE INSTITUTE, Box 345, Pikeville, Ky. Non-denominational Bible Institute. Affiliated church, five extension Sunday schools, summer school for teenagers, children's camp, radio program, large youth retreats, DVBS in summer. Located seventeen miles south of Pikeville on road to Grand Canyon of the south, scenic and popular tourist place.

UNITED INDIAN MISSIONS, Inc., P.O. Box 6, Flagstaff, Ariz. Non-denominational mission among American Indians. Four tours planned for visitors this summer include an eight-mile trip on horseback into floor of Grand Canyon to see work among the Havasupai Indians, who live practically as they did in 900 A.D. Later tours into Monument Valley in Navajo country, to the Canyon de Chelly, and to Rainbow Bridge on the San Juan River, largest natural bridge in the world.

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GORDON L. PURDY, Director
CAMP-of-the-WOODS, Speculator,
N. Y.

tended the Fellowship conference grounds with some Christian friends, where both came to know Christ as Saviour. Mr. Sherwood today holds a position at Moody Bible Institute. Every year he goes back to Oak Hills, not only because of its beloved associations or because it is an ideal vacation spot, but because there he sees God at work in a model of missionary enterprise.

♦ LET US travel East and view another beautiful home missions vacation spot—the Appalachian Mountains of West Virginia. Situated in these rugged mountains, 3,000 feet above sea level, in a dream world of mountain lakes filled with bass and blue gill, are ninety-five acres of scenic terrain right out of a picture book. In this vacationer's paradise is one of the most thriving ministries of the home missionary program.

Appalachian Bible Fellowship uses these ninety-five acres to center a five-pronged offensive in reaching that whole area for Christ. The Bible institute, the Bible conference, the Bible camp, the year 'round ministry in the public schools, the youth retreats—these five form a pattern for bringing the good news to the people of that region.

Seeing here is believing. While you breathe the fresh, clean mountain air of the Appalachians you also experience the unmistakable, sweet wind of the Holy Spirit, operating through lives and producing new creations in Christ.

These are only a few examples of home mission vacation spots you can find across America. The vacation door is open to many of them. Here we must emphasize again the many home missions projects which do not hold membership in the National Home Missions Fellowship. These, like the fifty-five member groups of NHMF, are doing a great work with the same dedicated Christian zeal.

Now let us assume that you, a Christian, are interested in the kind of vacation we have outlined. You will want to know how to go about arranging for just such a vacation. Here are some suggestions offered by a number of NHMF members:

- 1.) Write to the mission you are interested in and ask for particulars.
- 2.) Query them as to policy and procedures governing their mission station.
- 3.) Remember that transportation to and from the mission as well as cost of food and lodging are the responsibility of the vacationer—though without doubt the total cost will be far less than anything comparable in vacation resorts.
- 4.) Remember also that though you



Beach at Oak Hills Fellowship, Bemidji, Minn.



Navajo Indian child on desert in New Mexico.



Missionary Gospel Fellowship migrant housing.



Indian children attend school in Louisiana.



Riders on the trail leading to Supai Canyon.

Moody Monthly

will be treated as royally as possible, the home missionary himself does not live that way all the time. In fact, he might for your benefit be robbing the larder for weeks and months ahead to provide well for you, as any good host would.

5.) Finally, while the vacationer is not expected to work, he must remember that the missionary has a schedule to keep. If you cannot lend him a hand at the job, it would be best to keep out of his way.

Having read all this, you may still be saying to yourself, "But will I really enjoy a vacation like this?"

Listen to what a Taylor University student said, after vacationing with the Navajo Mission, Inc., traveling day after day by horseback over the ancient trails of that Navajo country: "Man, this was the greatest vacation I ever had!"

So for a profitable time of relaxation and enjoyment, for your family who deserve only the best, for the home missionary himself, who gets a boost to his morale to see your interest, or for God who wants to communicate the burden of His heart—take a vacation this year on a home mission field.

END

FORWARD

FOR CHRIST

If the lost are to be reached by the gospel of the Son of God, Christianity must be more aggressive than it has been in the past. We have been on the defensive long enough; the time has come for us to enter on a war of aggression. When we as children of God wake up and go to work in the vineyard, then those who are living in wickedness all about us will be reached; but not in any other way. You may go to mass meetings and discuss the question: "How to reach the masses," but when you have done with discussion you have to go back to personal effort. Every man and woman who loves the Lord Jesus Christ must wake up to the fact that he or she has a mission in the world, in this work of reaching the lost.—*Daily Gems*

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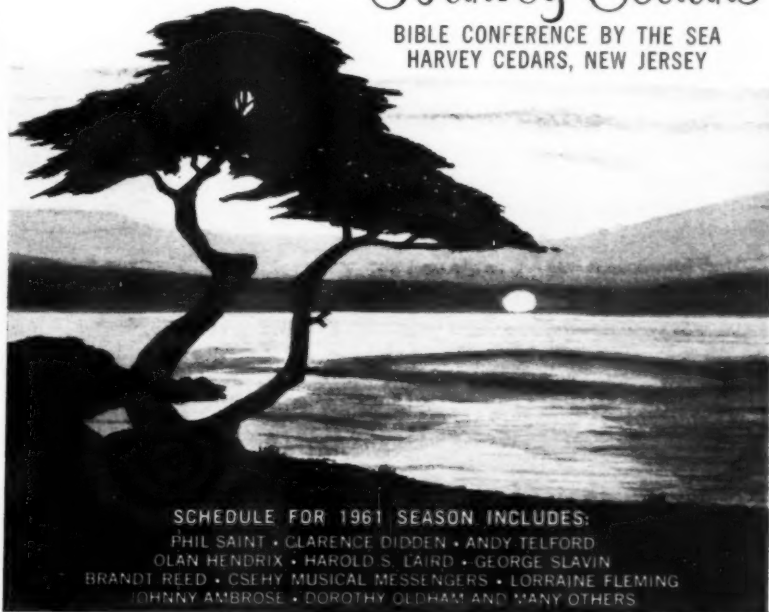
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Harvey Cedars, Bible Conference
Harvey Cedars, N. J.

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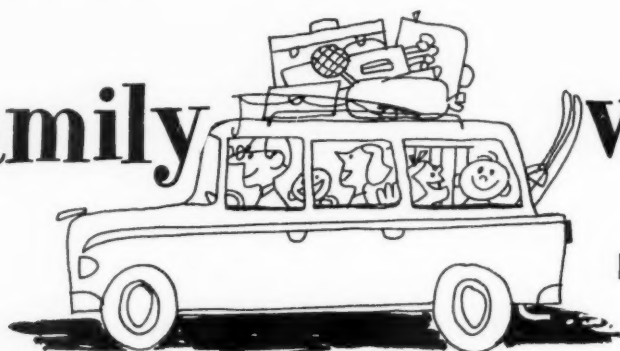
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CAMP-of-the-WOODS

Speculator, New York

CANADIAN KESWICK CONFERENCE

Ferndale, Muskoka, Ontario, Canada

CEDAR LAKE CONFERENCE GROUNDS

Rest-a-While

Box 87, Cedar Lake, Indiana

GULL LAKE BIBLE CONFERENCE

Route 1, Hickory Corners, Michigan

HARVEY CEDARS BIBLE CONFERENCE

Harvey Cedars, New Jersey

LAMOKA BAPTIST CAMP

Tyrone, New York

LAKE LOUISE CONFERENCE GROUNDS

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LAKESIDE BIBLE CONFERENCE

Carmel, New York

LE TOURNEAU CHRISTIAN CAMP

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MISSION FARMS

Medicine Lake, Minneapolis, Minnesota

NORTH MOUNTAIN BIBLE CONFERENCE

Box 22, Wilkes Barre, Pennsylvania

ONTARIO BIBLE CONFERENCE

Lycoming, New York

PARK-of-the-PALMS (Winter)

Keystone Heights, Florida

PINEBROOK BIBLE CONFERENCE

East Stroudsburg, Pennsylvania

REGULAR BAPTIST CAMP

Hackensack, New Jersey

RUMNEY BIBLE CONFERENCE

Rumney, New Hampshire

SACANDAGA BIBLE CONFERENCE

Broadalbin, New York

SANDY COVE BIBLE CONFERENCE

North East, Maryland

SILVER BAY ASSOCIATION

Silver Bay, New York

TRI-STATE BIBLE CONFERENCE

Port Jervis, New York

WINONA LAKE BIBLE CONFERENCE

Winona Lake, Indiana

WORD OF LIFE CAMP

Schroon Lake, New York



Look for this symbol at the above summer camps and conferences. It's your assurance of a vacation that is different but Christ-centered. Send for colorful folders and reservation blanks. Do it NOW for a perfect vacation later!

May, 1961



1961 Directory of Summer Bible Conferences and Camps



Christian fellowship . . . acres of lakes and woods . . . a roster of fine speakers. What could be a better vacation than a combination of spiritual and physical refreshing at an outstanding Bible camp or conference? We've divided this list of some eighty camps and conferences into geographical sections with addresses to which you may write for information. Yours for a spiritually profitable vacation—The Editors

East

America's Keswick, Keswick Grove,
Whiting Post Office, N.J.

Beulah Beach Bible and Missionary Conference
of the Christian and Missionary Alliance,
Beulah Beach, Ohio

Buffalo Bible Conference, 910 Union Rd.,
West Seneca, N.Y.

Camp-of-the-Woods, Speculator, N.Y.

Camp Wabana, Mayo, Md., Write:
Box 2120, Washington, D.C.

Central New York Bible Conference,
Homer, N.Y.

Deerfoot Lodge (Boys 9-17), Speculator, N.Y.

Deertrail Ranch,
c/o Highland Lake Bible Conference,
Highland Lake, N.Y.

Erieside Bible Conference Ass'n,
Lake Erie College Grounds, Painesville, Ohio

Write: 1853 Grasmere St., Cleveland 12, Ohio

Harmony Heart Camp, Jermy, Pa.

Harvey Cedars Bible Conference,
Harvey Cedars, N.J.

Hephzibah Heights Bible Conference,
Monterey, Mass.

Hilltop Ranch, Colora, Md. Write: Box 3,
Philadelphia 5, Pa. (Affiliate of Morning
Cheer Bible Conference).

Lake Arrowhead Bible Conference,
Bible School Park, N.Y.

Lake Erie Bible Conference Inc.,
4026 West Lake Rd., Erie, Pa.

Lakeside Bible Conference, Inc.,
Kent Cliffs, Carmel, N.Y.

Write: 87-81 193rd St., Hollis 23, N.Y.

LeTourneau Christian Camp,
Canandaigua Lake, N.Y.

Write: Box 48, Canandaigua, N.Y.

Manahath Bible Conference,
Camp Manahath, Williamsburg, Pa.

Montrose Bible Conference,
Box 1, Montrose, Pa.

Morning Cheer Bible Conference and Camps,
Sandy Cove, North East Md. Write:
Box 3, Philadelphia 5, Pa.

Mount Lou-San Bible Camp, 11 N. 14th St.,
Harrisburg, Pa.

New England Keswick Bible Conference,
P.O. Box 156, Monterey, Mass.

North Mountain Bible Conference,
Box 22, Wilkes-Barre, Pa.

Ocean City Summer Bible Conference,
603 10th St., Ocean City, N.J.

Odosagih Bible Conference, Machias, N. Y.
Write: 12 Maple Ave., Arcade, N.Y.

Ontario Bible Conference, P.O. Box 13,
Oswego, N.Y.

Penn Grove Summer Bible Center,
Hanover, Pa. Write: Box 1, York, Pa.

Pine Bush Bible Camp, Thompson Ridge,
Orange Co., N.Y. Write: 9120 Columbia Ave.,
North Bergen, N.J.

Pinnacle Camps, Voorheesville, N.Y.
Write: 281-283 State St., Albany 6, N.Y.

Rumney Bible Conference, Rumney Depot,
N.H. Write: (Till June 23) New England
Fellowship, 10 Kingston St., Boston 11, Mass.

Sacandaga Bible Conference, Broadalbin, N.Y.
Write: P.O. Box 422-M, Ridgewood, N.J.

Stony Brook Bible Conference,
Stony Brook, L.I., N.Y.

Tapawingo Camp (Girls),
Camp-of-the-Woods, Speculator, N.Y.

Tri-State Bible Conference, R.R. 1, Dept. M,
Port Jervis, N.Y.

Wabanna Bible Conference, P.O. Box 3120,
Washington, D.C.

Word of Life Inn (family), Word of Life
Island (ages 13-25), Word of Life Ranch
(ages 7-13). Write: Word of Life, Schroon
Lake, N.Y. Before June 1, Box 511, New York 8,
N.Y.

South

Ben Lippen Conference Center, Rte. 4,
Asheville, N.C.

Camp Living Water, Bryson City, N.C.

Great Smoky Mountains Bible Conference,
Bryson City, N.C.

Lake Louise Conference Grounds, Toccoa, Ga.

Midwest

Byron Bible Camp, Box 211, Huron, S.D.

Camp Awana, Fredonia, Wis. Write:
3859 N. Central Ave., Chicago 34, Ill.

Camp Barakel, Fairview, Mich.

Camp Chetek Baptist Assembly, Box 526,
Chetek, Wis.

Camp Forest Springs, Westboro, Wis.

Camp Michawana, Middleville, Mich. Write:
21122 Indian Rd., Southfield, Mich.

Camp Sun-Chi-Win, Long Lake, Mich.: Write
604 N. Clark St., Chicago 10, Ill.

Cedar Lake Conference Grounds,
Rest-A-While, Box 87, Cedar Lake, Ind.

East Iowa Bible Conference, Deep River, Iowa

Gitchie Gumees Bible Camp, Eagle River, Mich.

Gull Lake Bible and Missionary Conference,
near Kalamazoo, Mich.

Write: Box 1, Hickory Corners, Mich.

Honey Rock Camp, Three Lakes, Wis. Write:
Wheaton College, Wheaton, Ill.

Iowa Regular Baptist Camp, Clear Lake, Iowa

Lake Superior Bible Camp, Ironwood, Mich.

Write: 213 S. Mansfield St., Ironwood, Mich.

Lake Waubesa Bible Camp, McFarland, Wis.
Write: 701 Femrite Dr., Madison 4, Wis.

(Winter address)

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Wheaton, Illinois

Maranatha Bible and Missionary Conference, 4759 Lake Harbor Rd., Muskegon, Mich.

Moody Youth Camp, Antioch, Ill. Write: 1609 N. LaSalle St., Chicago 14, Ill.

Okoboji Lakes Bible and Missionary Conference, Arnolds Park, Iowa. Write: 2006 Douglas St., Omaha 2, Neb.

Phantom Ranch, Mukwonago, Wis. Write: 3469 N. Cicero Ave., Chicago 41, Ill.

Pioneer Girls Camps in all areas. Write: 5334 W. Addison St., Chicago 41, Ill.

Raccoon River Bible Camps, Scranton, Iowa
Winona Lake Bible Conference,
Winona Lake, Ind.

West

Camp Bethel, on U.S. Highway 14, Big Horn Mountain, Wyo.

Write: Floyd E. Ellison, Basin, Wyo.

Cannon Beach Bible Conference Center, Box 398, Cannon Beach, Ore.

Deer Valley Ranch, Buena Vista, Colo. Write: S. P. Woolmington, Nathrop, Colo.

Eagle Lake Boys Camps, The Navigators, Glen Eyrie, Colorado Springs, Colo.

The Firs Bible and Missionary Conference, 4605 Cable St., Bellingham, Wash.

Hume Lake, Inc., Hume, Calif. Write: 226 Blackstone Ave., Fresno 1, Calif.

Long Meadow Camp (Affiliate of Hume Lake, Inc.) Write: 226 Blackstone Ave., Fresno 1, Calif.

Maranatha Bible Camp, P.O. Box 549, North Platte, Neb.

Mount Hermon Association (Conference Center and Redwood Camp),
Mount Hermon, Calif.

Pine Valley Bible Conference, P.O. Box 48, Pine Valley, Calif.

Sammanish Bible Camp Assn., Box 242, Bellevue, Wash.

Silver Cliff Ranch, Buena Vista, Colo. (Adults and families)

Write: Box 1519, Colorado Springs, Colo.
Silver Fork Bible Conference.

2178 E. 48 South, Salt Lake City 17, Utah
Timpanogas Bible Camp, 25 "R" St., Salt Lake City 3, Utah. Write:

4754 S. 4520 W., Kearns 18, Utah

Twin Peaks Bible and Missionary Camp, Box 907, Grand Junction, Colo.

Young Life Ranches, (high school ages) Box 1519, Colorado Springs, Colo.

Alaska and Canada

Blue Water Conference, Wallaceburg, Ont. Write: 153 King St., W., Chatham, Ont.

Canadian Keswick Conference, Ferndale, Muskoka, Ont. (June 15-Sept. 15) Write: (Sept. 15-June 15) 400 Mount Pleasant Rd., Toronto, Ont.

Fair Havens Bible Conference, R.R. 3, Beaverton, Ont. Write: 1880 O'Connor Drive, Toronto 16, Ont. (Before June 1).

Victory Bible Conference Grounds, Inc., P.O. Box 756, Anchorage, Alaska

How informed is your congregation? See page 20.

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LAKEVIEW COTTAGES AND FELLOWSHIP CENTER



BILL PEARCE

OFF THE RECORD

» Super Recording Co. of Villa Paris, Ill., has released eight small 78 r.p.m. discs with Bible stories of people like Zaccheus, Elijah, Lazarus, Samuel, Nehemiah, Gideon, Kish and Saul. Theresa Worman of the WMBI radio staff tells the stories with life, color and love. Bible personalities can be difficult to portray unless the narrator has talent to communicate. Theresa does. Good sound effects also support the narrative, in which some eight actors—both amateur and experienced—take part.

Jim Grant produced this package, and Dick Anthony handled the music. I only wish that Super Company had put this out in a long-play disc, which would be more durable than the thin 78's. These small 78's have a tendency to slip on each other in a record changer.

» PINEBROOK MEMORIES, Crown V. Records (CV 1007), Cleveland, Ohio, is the heading of this next compilation—a group of songs of "Youth on the March." The album is in memory of the late Dr. Percy Crawford of Philadelphia, perhaps the pioneer youth leader of his generation. This recording involves some of the later groups who sang and played at the Pinebrook Bible Conference in the Pocono mountains of Pennsylvania, and in the evangelistic crusades of the "Young People's Church of the Air." The disc features the male quartet, the brass group, the organ and piano, and last but certainly far from least, the musical mainstay of the ministry, Ruth Crawford.

Although the quartet lacks the vocal development which comes with maturity, it does a commendable job throughout. The brass is somewhat sluggish in places but lends a definite note of variety and color to the recording. The pace is spurred on by the trumpet playing of some of the Ohman brothers. I recognized Chuck, their top brass man, taking the solo passage on *Lead On, O King Eternal*.

The group does nicely on *There's No Disappointment in Jesus*. The outstanding selections, in my opinion, are the solos by Mrs. Crawford and her

daughter. Mrs. Crawford sings *My God, How Wonderful Thou Art* with an appeal that I can't quite describe, but which is very pleasing and heartfelt. The real gem of the recording is little Donna Lee Crawford's rendition of *Because I Go to Sunday School*. This will sell the record. For those who were familiar with Dr. Crawford's ministry at Pinebrook, this record will be quite meaningful. To those who are not, it will be another album of the newer gospel songs, performed with the spirit of youth and a reasonable degree of professionalism.

» With the advent of religious hi-fi, more and more piano solo recordings are reaching us, and the competition for technique, sensitivity and over-all facility on the piano increases. Here is one of the latest piano releases—Doris Ulrich—SONGS OF JESUS. This one is on the Christian Faith label, Alma Records, Reseda, Calif., (DU-1511).

Each title contains the name, Jesus. Each is played adequately, though I feel with lack of soul. Recordings of this kind require considerable mood change and creativity to overcome a solid fifteen minutes or so of constant piano. Doris does a very acceptable job throughout, and because her work is done unto the Lord, I feel it will be blessed and she will have an appreciative audience.

» As usual we've received letters this month asking what make of record player is best. This, of course, involves many variables, depending upon the room, need and financial situation, but I would recommend a stereophonic set which can be used for monaural recordings also. Regarding type, most reputable concerns manufacture small table models starting at \$150 and going all the way up to mammoth consoles with AM-FM shortwave and TV for as high as \$2000. The name brands usually are dependable and have good guarantees.

So, I guess that should take care of the record corner here for another few weeks. Good listening!

I'll look for you in June.

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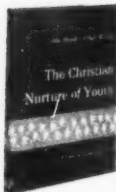
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May 21

The Importance of Diligence

Proverbs 6:6-9; 22:29; 24:30-34;
Ecclesiastes 3:22

MEMORY SELECTION: *Whatever ye do, do it heartily, as to the Lord, and not unto men.*—Colossians 3:23

Keep in Mind

1. Critics of the Bible have delighted in calling attention to Solomon's mistake about the ant, affirming that the ant does not store up winter provision in time of harvest. This is generally true of the northern varieties. Actually there are about two thousand varieties of ants, with greatly varying habits. Harvesting ants are well known in the Mediterranean regions, and even Texas has its family of agricultural ants. Most ants are omnivorous, eating both animal and vegetable foods; some are also cannibal, eating their own kind, but the harvesting ants prefer grain.

The nettle spoken of in the description of the sluggard's field was a tall plant whose prickly leaves inspired the ancient Corinthian sculptors, and whose long spike carried about twenty-four inches of white flowers streaked with lavender. Although beautiful, it was still a weed, and no good as a substitute for grain or vines.

Consider These Points

1. *A lesson from insects* (Prov. 6:6-9). The ant has always been a symbol of industry. The ants which we see on our patios are always busy. They seem happiest when they are carrying or dragging or pushing loads two or three times their own size. They build hills which, in proportion to the size of the builders, are far ahead of the pyramids. The harvester ants have the added instinct of providence, laying up stores of food for winter. In most cases all this work is done without an apparent leader. The working ant needs no driver, overseer or commander to keep him working. It is just in him to do it. Man has the moral capacity to choose industry or sloth. In man, therefore, industry has a moral quality which it

does not have in the ant. Nevertheless, the ant is a living parable and a challenge to the sluggard.

2. *A lesson from a field* (Prov. 24:30-34). After the positive lesson of the industrious ant, we turn to the negative lesson of the neglected field or vineyard. It has become a wilderness. The encircling wall is dilapidated and ruinous; the vines have become rank and choked with nettles and all kinds of thorny plants. What has brought it to this sorry state? Have a look at the owner over there. He is waking up after long slumber. Instead of bestirring himself, he turns over for "a little more sleep, a little more slumber." Always "a little more," not knowing that already his loss is irreparable and that ruin is about to spring upon him like a bandit, a highwayman leaping out of ambush. The man who has no eye for his field will suddenly find himself without one.

3. *A lesson from a man* (Prov. 22:29). Here is a different sort of person. He is diligent in business, always seeking to improve his skills and increase his product. The prophecy about that man is that "he shall stand before kings." The drifter will drift into the presence of common men. It takes effort to "crash" the audience-chamber of great men—the men whose acquaintance means advancement.

4. *Conclusion* (Ecc. 3:22). This is a conclusion in the "under the sun" philosophy of Ecclesiastes. It is not dealing with eternal values. Although a man has to leave his works and does not know what will become of them, he can have more satisfaction in productive work than in anything else.

Apply These Truths

1. You can learn more than science from nature. Our Lord Himself taught many a spiritual lesson from birds and flowers, while Shakespeare speaks of seeing "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

2. A neglected soul is more tragic than a neglected field. Be alert against the nettles of false teaching and worldly practices. Remember the thorny ground of our Lord's parable (Matt. 13:22).

3. It is more important to be able to stand before God than before kings. We stand before kings in our own merit, but before God in the merits of the Lord Jesus Christ—"dressed in

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His righteousness alone, faultless to stand before the throne."

4. The man of the world leaves his works behind him, but the man of God takes his with him. "Their works do follow them" (Rev. 14:13).

May 28

**The Virtue of Self-Discipline
(Temperance)**

Proverbs 7:1-5; 14:30; 16:32; 17:27;
20:1; 23:19-21

MEMORY SELECTION: *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.* — Galatians 5:22, 23

Keep in Mind

Our lesson portions are drawn from three sections of the book of Proverbs.

1. The first portion (7:1-5) is from a section (1:7-9:18) which lacks the true proverb, but consists of brief discourses on various themes. Chapter 7 is a brief description of the snares of the harlot.

2. The four single verses in our lesson are found in a section of true proverbs (10:1-22:16). In 14:30 we have the distich (two parts) presenting a contrast. In 16:32 and 17:27 the two parts enforce the one thought. In 20:1 the structure is irregular, showing three parts, the third being a conclusion drawn from the first two.

3. Our final portion (23:19-21) is in a brief section entitled "the sayings of the wise ones" (22:17-24:34). Here again the looser form of brief discourses on various themes is followed, rather than the true proverb. While all this may be of more interest to the student of literary form, our high-schoolers should notice the differences.

Consider These Points

1. *Discipline against adultery* (7:1-5). In these days when the sex drive is given such emphasis on every side, some good old-fashioned warning is in order, and that not for youngsters. Many a business man needs to read this whole chapter before going on a business trip or to a business convention. It might arm him against the subtle lure of the call-girl. Even Christians are not in themselves proof against the snare. They need to be armed with that moral wisdom which comes from the Holy Spirit.

2. *Discipline against envy* (14:30). Here is a strange contrast between a sound heart and envy. Certainly nothing will more quickly break down our moral strength and integrity than

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envy. Let the green monster get a foothold, and former scruples, principles and standards will crumble. Envy destroys the capacity to make sound moral judgments. Even physical health can be broken down by this inward corruption.

3. *Discipline against temper* (16:32). Some psychologists tell us that it is good for us to "blow our top" once in a while. It is like the action of a safety valve. Our text hardly substantiates that teaching. Controlling anger is a vastly superior course. Having one's own spirit in control is greater heroism than a great military conquest. Blowing off is a weakening indulgence. At the root of it is usually a chronic selfishness which needs correction.

4. *Discipline against loquaciousness* (17:27). As a contrast to this verse think of some of the loud-mouthed dictators who have plagued the world in the past generation, and remember how they ended. We still have some pursuing the same course. Talk loud enough and fast enough and long enough and you will have a following, but it takes more than talk to build something permanent. Christians need to read what James has to say about the tongue (Jas. 3:1-12).

5. *Discipline against drunkenness* (20:1). Whenever you see attractive advertisements for liquor in magazines and on TV, remember that the seamy side is deliberately left out. Insert a picture of Skid Row in every one of these ads, and you will be less likely to err. The fact that some can "carry" it does not absolve the traffic from a horrible trail of broken homes, broken lives, broken morals, broken bones and broken hearts.

6. *Discipline against gluttony* (23:19-31). Gluttony and drunkenness are close companions. It is not only a physical drowsiness which they induce, but a moral drowsiness, befogging one's judgment. Since the tendency is to become like the company we keep, our safeguard against these vices is to stay away from these carousals altogether.

Apply These Truths

Here is rather a negative lesson, reminding us of the "works of the flesh" listed for us in Galatians 5:19-21. The positive answer to all these is "the fruit of the Spirit" in the following verses. Let the Holy Spirit control our lives, and the "fruit" will replace the dead "works."

June 4

A Search for Life's Meaning
Ecclesiastes 1:12-14; 3:1-9

May, 1961



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P. O. Box 6
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MEMORY SELECTION: *In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*—John 16:33

Keep in Mind

1. The word Ecclesiastes does not mean preacher, as the subtitle of the book might suggest. It is a Greek term, referring rather to one who calls an assembly. Of course he might be a preacher, and the purpose of the assembly might be to hear the preacher; but, on the other hand, the assembly might be of an entirely different character. The subtitle, "The Preacher," is from the opening phrase, "The words of the Preacher," and follows the Hebrew.

2. Till the days of Martin Luther the Solomonic authorship of Ecclesiastes was universally accepted. Luther questioned it, and in later times more and more have rejected Solomon as author—including Keil, Delitzsch and Hengstenberg. Verses 1 and 12 of chapter 1 would seem to indicate Solomon. If another wrote the book, he did it under a false name, and, despite the attempts of critics to justify that ancient practice, I find it difficult to accept it as ethical, or to associate it with the inspired Word of God. Despite the problems, I prefer the older view that Solomon wrote this book out of much experience and disillusionment.

Consider These Points

1. A *sore travail* (1:13, 14). In the heart of man there is something that makes him want to search out the reason for things. That is seen in the innumerable questions of children, and many carry the insatiable curiosity with them all through life. Now actually those who are the least curious have an easier time. The thirst to know the why of everything can be a terrible driver. "It is a *sore travail* that God hath given to the sons of men." We should not want to be without it. It is the basis of progress, yet it becomes at times a veritable torment. The trouble is that the quest has no end. The farther it proceeds, the more enquiries are opened up, till it becomes staggering.

The conclusion is as grievous as the search. So Solomon found. The more he examined the works of men, the surer he was that it was all vanity, an empty thing, having no adequate reward—just "a striving after wind." All his enquiry "under the sun" led him into the morass of pessimism. That is exactly where our scientific age has led us today. The work of man in searching things out has put into his

hands the potential for self-annihilation, without giving him the spiritual power to control it. With great new world's opening before him, man is caught in the vise of pessimism. He does a lot of whistling to keep up his courage, but he is still afraid.

2. A set time (3:1-9).

At first sight there does not seem to be anything very profound in this passage. It seems childishly simple. Yet the more we look at it, the more it fits in with the consistent pessimism of the book. It is almost cynical. The spirit of the whole recitation of contraries is expressed in verse 9, which could be rendered colloquially, "What's the use?" You think you have something pinned down, but before you know it the opposite is upon you. Of course there is the other side too. Something which you don't like has pinned you down, but it will pass. The weeping and mourning will have their day, then you may laugh and dance. It is all part of life—one grand chase of the opposites.

However, there may also be here a suggestion of orderliness. There is an orderly progression of things in nature, and we should seek to establish order in our own lives. Do we act simply on the impulse of the moment, or do we have a sense of appropriateness in our conduct? Do we, like David at the time of Absalom's death, bemoan personal losses when we ought to be encouraging others? Or, like Uriah, do we deny ourselves in order to be identified with others in a great cause?

Apply These Truths

1. Avoid the vanity of "under the sun" wisdom by seeking the wisdom which is from above.

2. It will profit to have your life ordered by the Holy Spirit.

June 11

Two Views of Life

Ecclesiastes 12:1-8; II Timothy 4:7-8

MEMORY SELECTION: *I have fought a good fight, I have finished my course, I have kept the faith.*—II Timothy 4:7

Keep in Mind

1. The interpretations of Ecclesiastes 12 are many and varied—almost as many and varied as there are interpreters. Some of these interpretations are ingenious and fanciful, such as that which sees a detailed description of the deterioration of the various parts of an old man's body. The "keepers" of verse 3 are in this view the arms shaking with age, the "strong men" are the legs, the "grinders" are



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the teeth, "those that look out of the windows" are the eyes, the "doors" are the lips, the "grinding" is the chewing with toothless gums, the "voice of the bird" is the manly bass voice turned to a weak treble, the "grasshopper" is the stiffened hips, and so on. I prefer not to spoil the poetry of this passage with such doubtful identifications.

2. The King James version of II Timothy 4:7 gives variety in saying "a good fight," "my course," "the faith." However, the Greek has the definite article in each case, and translating it accordingly makes the passage much stronger. There is only one "good fight," one established course for all, and one faith to be kept.

Consider These Points

1. *Start Right* (Ecc. 12:1-8). When is it time to seek the Lord? Always the time is *now*. And specifically youth is the time. Ordinarily life is full of zest in youth, and resources of strength and energy are at the peak. It is so easy to dissipate these in pursuing youthful lusts, selfish desires and worldly ambitions. Then the "evil days" come, old age creeps on, when desire fails, strength diminishes, and it is found that what the best of life was devoted to has turned to ashes and has failed to afford the satisfaction expected. By that time there is neither zest nor vigor left to turn wholeheartedly to another and more profitable pursuit. At last the night closes in. "Man goeth to his long home." The silver cord is loosed and the golden bowl is broken. Dust has returned to dust, and the man stands before the Judge with nothing but vanity to show for all his efforts. It is a sad picture—all the sadder because it is so true to life in multiplied instances. How different when youth remembers God and orders his life by divine direction. Then the strength of life is devoted to building what will last, and God is glorified.

2. *End Right* (II Tim. 4:7,8). Here is a life that ends in a blaze of triumph. Not worldly triumph, to be sure. These words were written in a Roman prison, with death near. Yet the trumpets sound and the shout of victory fills the air. There is a glorious "henceforth" for this man who had chosen "the good fight" rather than the miserable fight for earthly attainment.

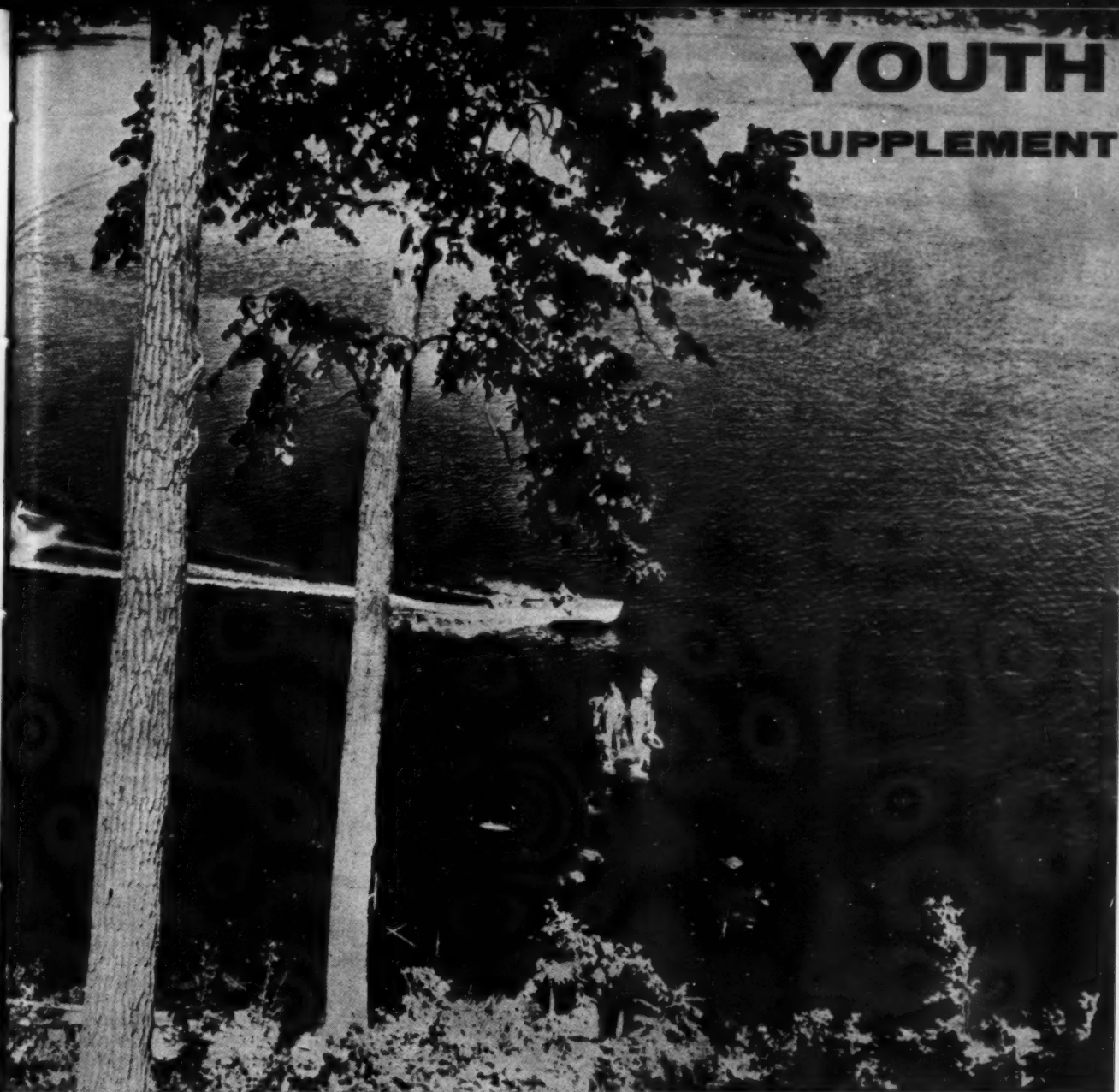
Apply These Truths

1. A godless life ends in vanity, but a Christful life ends in the crown of righteousness.

2. To assure a right ending, make sure of a right beginning.

Moody Monthly

YOUTH SUPPLEMENT



VACATION WITH A VISION

By Warren Wiersbe

It's a warm August evening and the whole gang is down at the lake for the big send-off.

Guest of honor Joe, who is all packed and ready to leave the next morning, gets up to speak.

"I'm really going to miss you kids," he says.

"Pray for me. I'm not going down to State U. just to be a student. I'm going to be a missionary."

(Cries of "That's the way, Joe! We're for you, Joe!") "There are

Will you be a college casualty? At one unusual camp this summer, Christian young people will face this question while they prepare for the challenge of the university campus.



Christian fellowship will be one of the benefits young people will receive at CLOC. But they'll also learn to serve God while they receive their education this next school year.

Campers at CLOC will dig into problems such as evolution and the Bible. Bob Davenport, former UCLA football star, will lead discussions along with other experienced collegians.



thousands of pagan kids and professors down there. I want to be a soul winner. And don't worry about me getting confused with evolution and all that stuff. I know my Bible on that score. I'll see all of you when I come home for Christmas and tell you how terrific it is to live for Christ on a university mission field."

The speech hit home and everyone applauded. The trouble was that when Joe came home that Christmas, he didn't have too much to say about his "mission field." When he hit town for the summer, he didn't show up at church at all.

"I guess Joe's gone under," the gang began to say. "Don't go to a secular school. You'll lose your faith."

✦ Now, imagine another scene by a lake, only this one takes place in the future. A group of sharp teenagers watch some fellows water ski. Others fish and swim. Over here a small group discusses (of all things) evolution and what the Bible has to say about creation.

No, it isn't another farewell. In fact, it's a beginning—the beginning of a solidly based Christian life for these teenagers who will start their college life next fall. It's a scene at CLOC—the College Life Orientation Conference, sponsored by Campus Crusade for Christ in co-operation with Youth for Christ International and other teen-slanted ministries. At the Campus Crusade conference grounds in Mound, Minn., Christians with practical campus experience will lead six one-week conferences from June 10 through the end of July. Unusual? Yes! But chances are that if Joe had attended a conference like this, he wouldn't be a college casualty today.

Teenagers at CLOC will swim, hike, canoe and take part in the usual camp recreation, but the emphasis will be spiritual. Training sessions will deal with problems such as the Christian answer to evolution . . . how we know there is a personal God . . . how we know the Bible is the Word of God. These questions hit the Christian fast and hard once he's on the college campus.

Also leaders such as YFCI president Dr. Ted Engstrom, CLOC director Jon Braun, and Christian instructors from college campuses help prepare the teenager for the moral and intellectual challenges he'll meet on campus in the fall. Major emphasis will be on consistent, aggressive Christian living, with special attention paid to the work of the Holy Spirit and the importance of personal witnessing on campus.

✦ But why CLOC? "Because," says

Moody Monthly

Bill Bright, Campus Crusade director, "too many high school grads spend their summer making money for college and forget to prepare themselves spiritually." Jon Braun adds, "Too many Christian teenagers think that college life is like high school life, only more fun. They don't realize that they'll fight some of life's most important battles during their college days, not only intellectual battles, but moral battles as well."

It's no secret that more than 95 percent of today's collegians take no active part in church or any religious activities. Are they getting the gospel from their Christian classmates? Perhaps a few. "But there's a tragic 'witness gap' in our colleges, says CLOC staff member Jay Kesler. "Teens who were really soul winners while in high school gradually cool off when they get to a secular campus. When they do try to witness, they have questions thrown at them that they can't answer. Finally, they decide it's best to keep quiet, and they do. This means that thousands of university students never have an opportunity to hear the gospel and receive Jesus Christ as Lord and Saviour."

♦ SUPPOSE, however, you can't attend? Is there anything you can do to prepare yourself for college this fall?

There certainly is! For one thing, start forming the right kind of habits,

• • •

If you are willing to choose the seeming darkness of faith instead of the illumination of reason, wonderful light will break out upon you from the Word of God.—A. J. Gordon

• • •

including a daily devotional time and a consistent witness to others about Christ. (If you don't witness at home where it's easy, you certainly won't on campus where it's a hundred times more difficult!) Read some good books on science and the Bible, the Christian approach to evolution and the authority of the Word of God. *Therefore Stand* by Dr. Wilbur M. Smith is one of the best defenses of the Christian faith you can find, and your pastor can recommend others.

Talk to Christian fellows and girls who have been on the college campus for a few years. Ask them what their biggest problems are and what they'd recommend.

You can write to Campus Crusade for Christ, 1263 Westwood Boulevard, [Continued on page 79]



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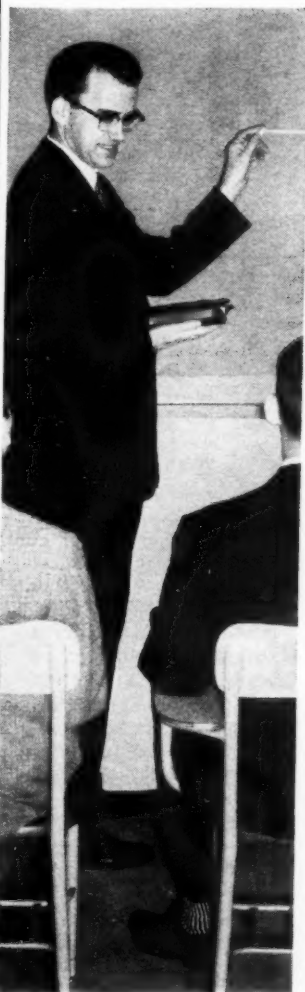
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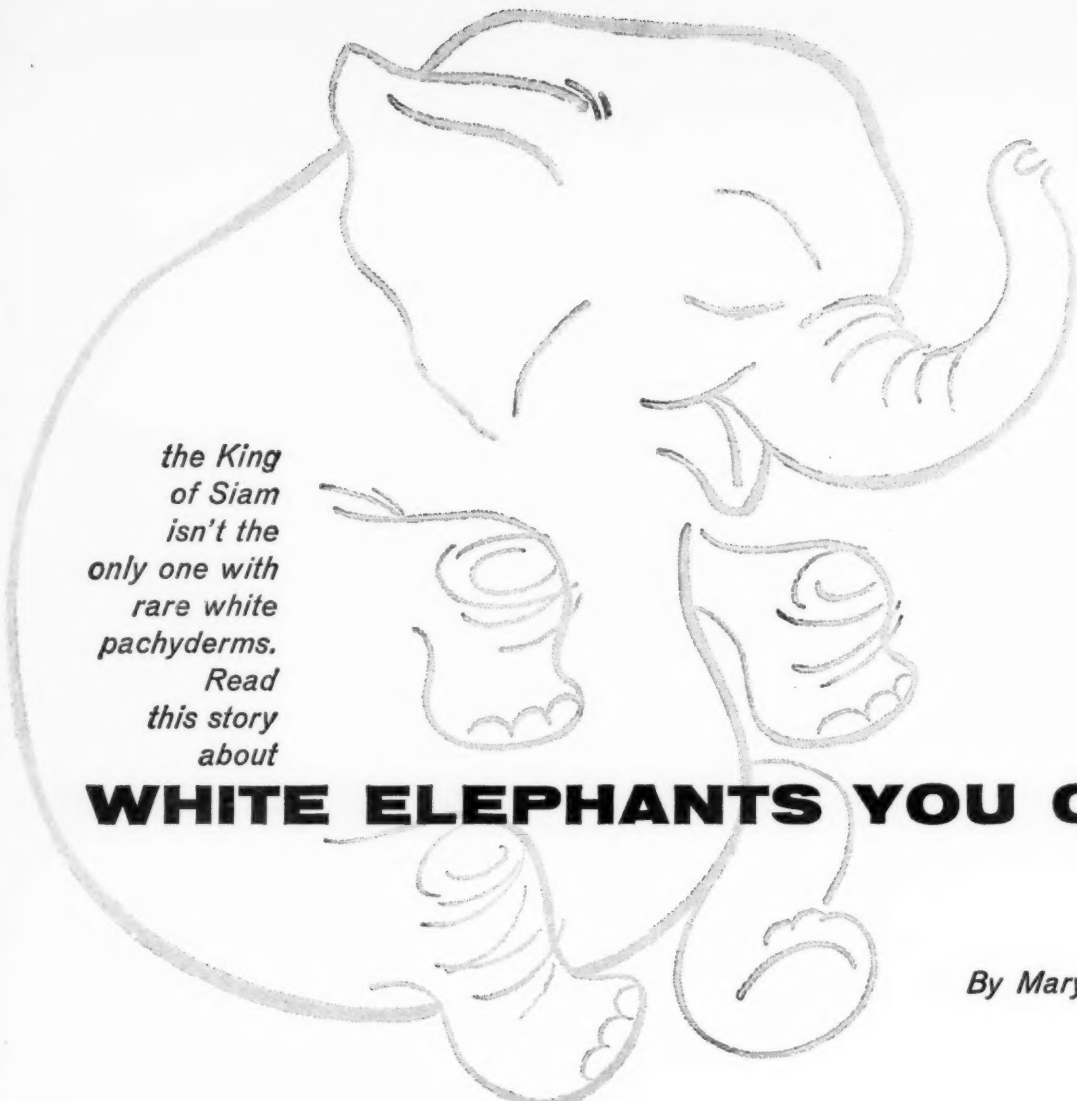
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WHITE ELEPHANTS YOU GIVE

By Mary Miles

Did you ever give a white elephant?

No, not a walking, breathing, trunk-swinging pachyderm, but a gift you didn't want and hoped someone else would. Sure you have. Remember the bargain blouse you wore once, decided it wasn't your type and "generously" put it in the clothes-for-missions box? Or that orange necktie from Uncle Harry that you passed on to Uncle Joe? And there are more items stowed away in the closet or drawer—not yet ready for the rag bag, but it's a sure thing you'd never use them.

These are white elephants—useless possessions which we'd be more than happy to pass off to someone else.

Actually, a real white elephant can hardly be called white. His skin pigment is deficient and the result is a

strange lack of color. But he's a rare beast and consequently valuable.

The tale goes that the King of Siam once had a white elephant, but he soon found out that it wasn't all joy to own the creature. The royal coffers were drained in providing the proper food and care for such an honored guest. When the queen found that her allowance was insufficient for her royal desires, she was ready to let someone else house the enormous boarder. But to show the creature the door was unthinkable, for popular opinion had it that white elephants were an incarnation of Buddha. Result: the term "white elephant" came to mean something we don't want and wish that someone else did.

We don't think much of folks to whom we give our white elephants,

and we're generally a little miffed when we discover that we've been the recipient of one. After all, we reason, we'd never think of giving something we don't want to someone we really care for.

Now this is where the rub comes in. It seems that some Christians are giving God their white elephants. Just think of it! Giving God something they don't want and offering it as a gift. Just as you might suspect, the Bible has something to say about such a questionable practice. "Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord" (Mal. 1:13). Well... should God accept such an offering?

There's this matter of money. Just how much of what we return to the

Lord is actually a sacrifice? It's amazing, when we really want something (a jalopy, new skirt, latest Tony Fontane platter), how we can give up a malt, cut an extra lawn or save a few pennies until we have it. Do you know that if ten teenagers gave up two basketball games, baby sat for three nights each and each washed one floor, they could support a Korean orphan for a year?

Here's an example of sacrifice for you. Some young people in India (one of this world's poorest countries) raised 52 rupees to help build a Christian college in Indiana, U.S.A. (one of this world's richest countries). (I wonder if that hurt the conscience of any kids on that campus.)

✦ We might rarely think of it this way, but time can also be a white elephant. How many of us have put in a few "extra" hours working at the church? And that's just what they were—extra hours which we didn't have reserved for something we wanted to do.

Are any of these lines familiar?

"Will you teach a Sunday school class?"

"Sorry, just don't have time!"

"How about helping out with junior boys club Friday night?"

"Love to, but that's the night swim club meets."

We give some time to the Lord. Sure we do—a little time here or there as we can fit it in our busy schedule.

Talents, too, can be white elephants. Some of us have a knack for working with children, others for singing or speaking. Of course, we never really cared much for those things, but they come naturally, and we put them to use occasionally around the church.

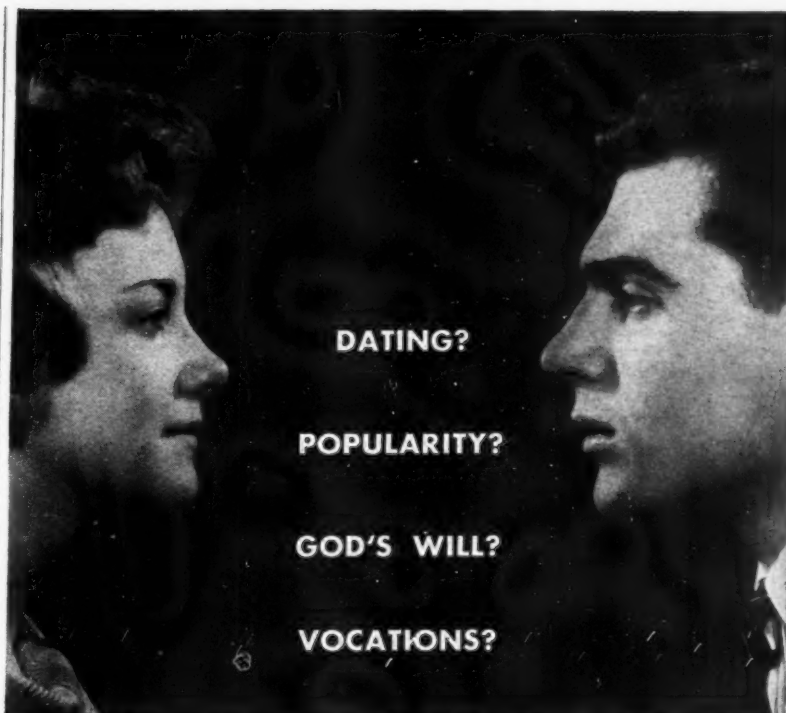
✦ This fellow David in the Old Testament set an example of sacrifice we might well look at. When he wanted to make an offering to God, his friend told him to help himself to all that he needed—free. But not David. In words that ring with a challenge he replied, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24). No white elephant offerings for David.

Paul had caught the same spirit when he wrote to the Romans, "I appeal to you therefore . . . to make a decisive dedication of your bodies—presenting all your members and faculties—as a living sacrifice . . . to God" (Rom. 12:1, Amplified).

Have you given any white elephants lately? Probably you have to Bill or Tom or Aunt Minnie. But what about to the Lord?

END

May, 1961



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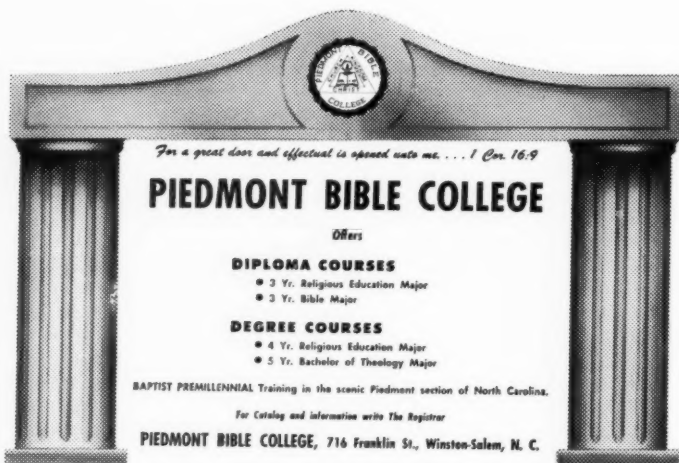
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GROW UP and GO HOME!

THIS MESSAGE is hard-hitting and brutally frank and possibly some people will not agree with it, but it certainly deserves consideration and serious thought.

Always we hear the plaintive cry of the teenager: What can we do? Where can we go? The answer is, "Go home."

Hang the storm windows, paint the woodwork. Rake the leaves, mow the lawn, shovel the walk. Wash the car, learn to cook, scrub some floors. Repair the sink, build a boat, get a job.

Help the minister, visit the sick, assist the poor, study your lessons. And then when you are through—and not too tired—read a book.

Your parents do not owe you entertainment. Your city or village does not owe you recreational facilities. The world does not owe you a living . . . You owe the world something. You owe it your time and energy and talents so that no one will be at war or in poverty or sick or lonely again.

In plain simple words, grow up; quit being a cry-baby. Get out of your dream world and develop a backbone, not a wishbone, and start acting like a man or lady.

You're supposed to be mature enough to accept some of the responsibility your parents have carried for years.

Grow up and go home!

* * *

This advice for teenagers was printed in the Fort Worth (Texas) *Star Telegram*, and, no doubt, brought forth hearty cries from young Fort Worthonians. As a Christian teenager how would you reply to this advice? Is this just another peeved parent trying to lay the blame for all the world's ills at the doorstep of youth? Or does this apply to you and your gang? Or is home no longer what the writer of this editorial seems to think?

Before your blood pressure goes down, put your opinion in black and white and send it to: Comment Please, MOODY MONTHLY, 820 N. LaSalle St., Chicago 10, Ill.

Moody Monthly

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ANTHONY C. CAPON



Where's Your Focal Point?

EVERY circle has a center. Every city has its main intersection where people from all quarters meet. Every nation has its capital city. Every life has its point of focus.

You have your point of reference around which your entire life revolves—like a circle around its center. This is the point at which all of your activities and interests intersect. And, like the nation's capital, it is the control center in which your life's aims and policies are shaped.

Sound philosophical? Stay with me a minute and we'll see that this means something for your Christian life today.

♦ THIS focal point represents your supreme interest in life, whatever that interest may be. Since it has such a decisive influence on the way you think, plan and act, it is of vital importance that your life should have the right focus.

First, let's look at one of the most common natural preoccupations mentioned in the Bible. Expressed in one word, it is "self." The person whose life is not truly dedicated to Jesus Christ is interested, above everything else, in himself. He wants to enjoy to the fullest the material and financial possessions to which he considers he has a right.

See, for instance, the young man in Luke 15:12. What was his request? Put down the first three words of it, which sum it up. Do you feel from this verse that he considered he had an absolute right to these possessions? Look at the next verse. What did he do before he began his journey? What does this tell us about his character?

What did he do with all this wealth? See verse 13. On whom was it spent? This is fairly typical of the non-Christian's and the "nominal" Christian's attitude. His use of material things is governed by his basic interest—which is himself.

Or look at Deuteronomy 8:17. Here God warns against what an unspiritual man may say about his prosperity. To what is he likely to attribute his success? Whose power does he consider to have been responsible? See how

this worldly man wants to build up his own ego. Does he make his claims publicly (look at the verse carefully)? No, this is an inward sin; the person wants to enjoy a kind of intoxication with the thought of his own abilities. Everything revolves around "self."

For an example of open coveting of position and prestige, turn to Luke 20:46. What do you know about the class of people Jesus was speaking about?

What clothes did they enjoy wearing? What did they love in the markets? They wanted everyone to know that they "knew the best people in town." When they went to church (the synagogue) where did they sit? Why? And what happened when they were invited to a meal? ("Rooms" means places or seats.) Notice how all these actions are directed from the control center of self. Everything is related to that one great interest in life.

♦ Now let us see from the Scriptures the spiritual man's attitude. It is summed up in Galatians 5:24. Who are the people spoken of in the verse? What is their relationship to Christ? What have they done?

Three things have been crucified. What are they? What do you think those three words mean? Certainly you will agree that they cover what we have referred to as "self." If they have been crucified, what is their state now in a true Christian?

You would expect this to affect a person's attitude toward material things. Well, let us look at an example. Turn to Nehemiah 1. Where is Nehemiah living (verse 1)? This must have been a place of great comfort and magnificence. Nehemiah was a high court official. What was his position (verse 11)? He would have enjoyed considerable privileges. Yet he desired, like the prodigal son, to travel to a far country—but with very different motives! He planned, not to take money with him, but to leave it behind.

Where did he want to go to? See the description in verse 3, and note Nehemiah's words to the king in chap-

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ter 2:3, 5. Not a very attractive prospect, materially! But the old point of focus was dead in Nehemiah; he was a new man and lived by new ideals.

Then again, far from boosting his own ego, the true man of God is careful not to take credit for himself when it really belongs to God. Take the case of Daniel in Daniel 2:28, 30, and see how different Daniel is from the man in Deuteronomy 8:17.

Daniel had a great opportunity for improving his reputation in Babylon: He was about to recall and interpret the king's dream. Does he attribute this achievement to his own wisdom? Who does he say is responsible? You can see clearly that Daniel is being directed from a different control point from the "self-centered" man.

Remember that God will always honour the one who displays such a character. See what promise he made in verses 14 and 15 of this chapter.

♦ I SUPPOSE the chief difference between the non-Christian's point of reference is *within himself*, whereas for the Christian that point is *outside himself*. Instead of wanting everything to serve him, he wants to serve others. His primary focal point is Christ. See Philippians 1:21 for the clear way in which Paul declares his attitude to Christ. How large a place does Christ now occupy for him?

A secondary focus for the Christian is on his fellow-men. Turn to I Corinthians 9:19, 22. Notice the dominant place which the salvation of others had in Paul's life. How seriously did Paul take his responsibility of devoting his life to the service of others?

In conclusion, think about the way Matthew 22:37-39 sums up this month's theme. Try to put down in writing what seems to you to be the focal points of your own life. Are they the right ones? **END**

Got a problem?

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For years, Jack Wyrzen, through his Word of Life camp, radio ministry, Bible clubs and rallies, has been counseling young people. Beginning in June, he'll offer practical help for teenage dilemmas in our "This is My Problem" column.

Join your question down and send it to: Jack Wyrzen, c/o MOODY MONTHLY, 820 N. LaSalle St., Chicago 10, Ill.

this is MY PROBLEM



Gordon R. McLean, director of the Voice of Christian Youth in Tacoma, Wash., makes his second appearance as our guest counselor. Mr. McLean founded, and was first director of, the youth for Christ International Life-Line ministry, and speaks from a rich background of experience with young people.

Q. There are only three or four Christian kids in our high school. The others want to stick together all the time, but I think we should break up with different groups. What do you think?

A. There certainly is no objection to a Christian teenager's desire to fellowship with friends of like faith, and I'm sure you and your friends will have ample opportunity to get together at church activities, social events, etc.

You say there are only three or four Christian kids in your school. If all you do is stick together, that's as many as there ever will be. Certainly the Scripture teaches us that we should separate ourselves from the things of the world, but remember that separation is not isolation. God has chosen to limit himself to humans to reach this world with the message of His love, and He has no voice in your school except you Christian kids—no matter how few you may be. You'll never win people with whom you refuse to associate.

I have always believed that Christian teens should be active in school—sports, activities, student leadership, honor societies—any place where they can be of influence without compromising their personal convictions.

Draw strength and encouragement from your mutual Christian fellowship, but don't stop there. Use it as a base to reach out and influence a campus for Christ.

Q. My boyfriend says he is a Christian, and believes that the Bible is the Word of God. But he rarely attends church or Bible club, and stays away from dances only to please me. What should I do?

A. I don't want to be in the position of judging. I'm simply posing a ques-

tion. Is your boy friend really a Christian? Simply acknowledging the Bible as the Word of God does not make one a Christian. Only a life-changing miracle called "the new birth" makes a fellow or gal a child of God, and one evidence of this change is a desire for Christian fellowship.

If he is having a spiritual problem—and it appears he is—you have a careful responsibility to be patient and gracious, and, most important, to be the example to him of what a genuine Christian really is. Don't criticize or judge him over such issues as dancing. Standards are to guide your own life, not to evaluate someone else.

Q. My family and many of my friends are not Christians and don't say grace before they eat. I always bow my head and pray, but they say this is foolish and complain that I embarrass them when we're in a restaurant.

A. First, it is not necessary to bow your head and close your eyes when you pray. Certainly the man driving down the highway in his car can have a wonderful prayer fellowship with the Lord, but he'd better not close his eyes! Prayer is an attitude of heart and a commitment to Christ, and you can be most thankful for that which the Lord has provided without necessarily following a set form.

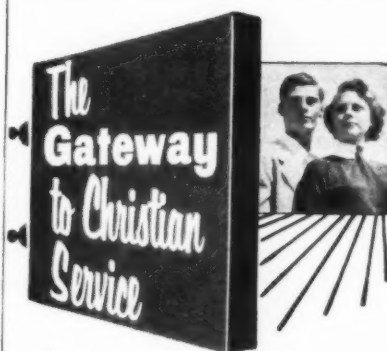
I mention this because of the second point. You are anxious to be a testimony to your family, and an unnecessary point of irritation is hardly effective. If there must be offence, let it come as the offence of Christ—not over our techniques in witnessing.

If quietly bowing your head in a restaurant and thanking the Lord for the food offends the family, then don't do it. But they certainly can't say this is true in your own home, so certainly there you could quietly pray.

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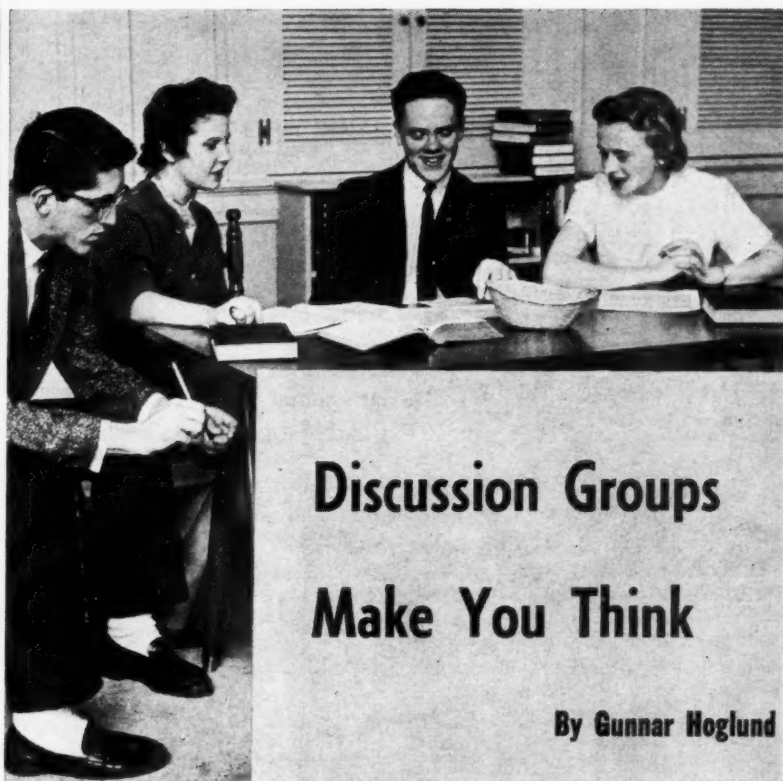
IN 1946 regional accreditation for Bible colleges was still a dream. On December 2, 1960, this achievement became a reality when Barrington College of Rhode Island, accredited since 1948 by the Accrediting Association of Bible Colleges, was regionally accredited by the New England Association of Colleges. The prestige of such accreditation was illustrated in 1955 when the Ford Foundation distributed \$260 million to *only* those institutions which were regionally accredited.

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Discussion Groups Make You Think

By Gunnar Hoglund

LACK enthusiasm at those weekly youth gatherings? Looking for ways to get the members to do some real deep-down thinking? Then why not prescribe a dose of panel discussions? They work well in many groups; they might be just what the doctor ordered for you. We've described seven variations on the discussion technique, so there's no need to fall in a rut.

Of course, a must for any good discussion is topics which draw attention. You won't attract much interest with a discussion of "Should we Read the Bible?" You will arouse some curiosity and a few opinions with topics such as "Should a Christian Enter Politics?" "Do Our Clothes Betray Our Testimony?" or "What About the New Bible Versions?"

You'll also need a moderator with a clear voice who can keep things under control. He should see that no one starts filibustering or leading the discussion too far afield.

One discussion method is the panel. Sit two to six speakers—members of your group or outsiders—at a table in front of your group with a moderator in the center. Following a review of the question by the moderator, turn the talkers loose. When the allotted time is up, the moderator should sum-

marize—with a spiritual application if possible. Of course, you'll get better response if your panel members know the topic ahead of time.

If the panel method doesn't appeal to you, try planned participation. Here, responsibilities are handled by members who have prepared to speak on certain phases of a topic. Their part is not publicly announced, but they are called on by a moderator when a question is raised relating to their particular phase of the subject.

A symposium, still another form of discussion, is a series of speeches on a general subject after which members of the audience ask questions of the speakers.

A forum is simply a question-and-answer period that may follow a speech, debate or film.

The round table discussion is good for small groups. Here the entire group sits around a table or in a circle and carries on the discussion. Again, you'll get better response if you announce the topic ahead of time.

The buzz session approach has gained popularity in recent years. Here the members are first briefed on the subject. Then the group divides into several smaller buzz session groups, with three to six members each. These buzz groups then move

to separate parts of the room or building, where in privacy they discuss an assigned phase of the general topic. Each buzz group appoints a secretary. Then after several minutes all buzz groups report back and each secretary reports his group's conclusions. A general discussion by all may follow.

A final type of discussion is the debate where two people are pitted against two more. One team argues for, the other against, a certain resolution. First, there is one speech, two or three minutes in length, for the resolution—then a speech against. Then another for and another against. Then follow briefer rebuttal speeches by all four speakers and questions from the audience.

What good are discussions? Well, for one thing, when young people open their mouths to speak they usually begin thinking. And at many youth meetings, that in itself is something!

END

VACATION WITH A VISION

[Continued from page 71]

Los Angeles 24, Calif., for additional materials that will be profitable to you. A visit to your local Christian Bookstore will reveal many helps to prepare you for the campus conflicts you'll face this fall.

And, when you do get on campus, look for Christian groups such as Campus Crusade and Inter-Varsity Christian Fellowship—and join them. Other collegiate Christians will help strengthen your life and testimony, and you'll be a help to them.

For many of the teens at CLOC this summer it will mean cutting into a busy summer schedule. They must work for badly needed college funds, but they believe that they can well afford to take off one week and prepare themselves for four years of success.

For others, the \$35 fee for the week will be hard to raise. The CLOC staff has suggestions for them: (1) Have your parents give you a week at CLOC as a high school graduation gift, (2) check the possibility of your church or Bible club sponsoring you or several worthwhile young people, (3) write the expense into your college budget and make some sacrifices later on in college.

A week at CLOC will do wonders for many teens this summer. But if you can't be there, don't let that keep you from preparing for the challenges of campus life. Don't be a college casualty.

END

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the last word

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"But I told you I'd only be a minute!" This with a hurt look and a voice of injured innocence, as though the Bill of Rights had just been abrogated. Or this gambit may be attempted: "Now wait just one more minute, and . . ." Here the voice trails off into silence as eager hands busy themselves with more important concerns.

Sound familiar? Yes, but how like children we are where God's commands are concerned! "I'll think about it," we say. Or, "I've got a whole lifetime to decide!"

We are told of the laborer who came into the harvest field at the eleventh hour and received the same wages as those who had borne the burden and heat of the day. But who knows if we shall come into the eleventh hour? A sudden misstep, a delayed reaction, a fool's misjudgment, a drop of coagulated blood—and our life could be snuffed out in a moment.

Beyond this present moment we have no guarantee at all. And God is saying, "Come now and let us reason together . . . though your sins be as scarlet, they shall be as white as snow."

The Editors
(Read aloud these passages from the Bible: Psalm 51; Isaiah 1:18; Second Corinthians 6:2; John 1:12)

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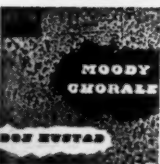
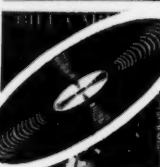
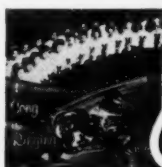
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